

THE
WORKS
OF
THE RIGHT REVEREND
THOMAS WILSON, D. D. K
LORD BISHOP OF SODOR AND MAN,
IN EIGHT VOLUMES.

WITH HIS
L I F E,
Compiled from Authentic Papers
BY THE REVEREND C. CRUTTWELL.
THE FOURTH EDITION.

VOL. I.

WORKS

THE RIGHT REVEREND

THOMAS WHISTON D.D.

DEAN OF ROCHESTER AND MAN

IN EIGHT VOLUMES



Consolidated from Whiston's Papers

BY THE REVEREND C. CRUTT WELL

THE FOURTH EDITION

VOL. I





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OF
THE RIGHT REVEREND
THOMAS WILSON, D.D.
LORD BISHOP OF SODOR AND MAN.

COMPILED BY THE
REV. C. CRUTTWELL.

TO WHICH IS ADDED;
HIS HISTORY OF THE ISLE OF MAN.
THE FOURTH EDITION.



BATH,
PRINTED BY AND FOR R. CRUTTWELL;
AND SOLD BY
C. DILLY, POULTRY, LONDON.

M DCC XCVII.

THE HISTORY OF THE ISLE OF MAN

BY THOMAS WILSON D.D.

FOURTH EDITION OF 1845

REVISED BY THE

REV. GEORGE J. GUTHRIE

WITH A HISTORY OF THE

ISLAND OF MAN



LONDON

PRINTED BY AND FOR E. CURRIER

AND SOLD BY

C. DILLY, SOLE AGENT

CONTENTS.

E DITOR's Preface	—	—	PAGE ix
Eulogies on the Life and Works	—	—	xiv—xlvii
Thanks of the Convocation of the Clergy of Man to the Rev. Dr. Wilfon	—	—	xlvii

L I F E.

PLACE and time of the Bishop's Birth	—	—	1
Prayer for his Parents	—	—	2
His Education at Chester	—	—	3
Admission to Trinity College, Dublin	—	—	4
Ordained Deacon	—	—	4
His prayer on this occasion	—	—	5
Archdeacon Hewetson's Memorandums and Advice at his ordination	—	—	8
Leaves Ireland, and is licensed Curate of New Church	—	—	14
Ordained Priest; Obligations he laid himself under	—	—	15
Appointed Chaplain to Earl Derby, and Preceptor to Lord Strange	—	—	16
Dedicates one-fifth of his Income to pious Uses, and particu- larly for the poor	—	—	17
Mode of making his charitable Dedications	—	—	18
Prayer at setting aside Alms for the Poor	—	—	19
Refuses the valuable Living of Baddefsworth, because he could not reside on it	—	—	21
Falls ill at Nantwich; his Reflections and Prayer on this occasion	—	—	22
Character of the Earl of Derby	—	—	25
Reflections on his own circumstances and situation as Chaplain	—	—	ib.
Letter to the Earl of Derby	—	—	28
Offered the Bishoprick, which he at first modestly declines	—	—	31
Prayer for the Earl's Family	—	—	32
Character of Lord Strange	—	—	34
Created Doctor of Laws, and consecrated Bishop	—	—	35
His Prayer on being enthroned Bishop	—	—	36
The Oath administered to him as Bishop	—	—	38
His Prayer on taking the Oath	—	—	ib.
Repairs his Palace, which was in Ruins	—	—	39
Refuses to hold the Living of Baddefsworth in Commendam	—	—	40
Lays the Foundation of Castle-town Chapel; his Prayer	—	—	ib.
Goes to Warrington, where he marries	—	—	41
Prayer on his Marriage	—	—	42
Character of Mrs. Wilfon	—	—	43
Morning Prayer used by the Bishop and his Wife	—	—	ib.
His Children	—	—	44

Character of the Rev. Dr. Wilson, the only son of the Bishop who survived him	44
Prayer for his Children	47
Morning Prayer in private	48
Evening Prayer in private	51
Memorandum for his Children	54
Revenue of his Bishoprick	55
Mode of bestowing his Charity	56
Memorandum for his future Conduct	57
Publishes the first Book ever printed in the Manks Language	58
Founds parochial Libraries, with the assistance of Dr. Bray	59
Regularity of observing Religious Duties in his Family	<i>ib.</i>
A fire in his Palace, and Prayer on the occasion	60
Obtains the Act of Settlement; his Prayer on this occasion	<i>ib.</i>
<i>Ecclesiastical Constitutions</i> , agreed to in full Convocation, and passed into a Law by the Lord, Deemsters, and Keys	62
Escape from swallowing a pin	73
Mrs. Wilson's Sickness and Death	<i>ib.</i>
Prayer in his Wife's Sickness	74
Prayer and Reflections on the Death of his Wife	77
Made D. D. at Oxford and Cambridge	84
Consecrates a Chapel at Douglas; compleats the Library of Castle-town	85
Goes to Kircudbright in Scotland, is much caressed by the Gentry and Clergy, and is prevailed on to go to Edinburgh	<i>ib.</i>
Visits England, is noticed by Queen Anne, and offered an English Bishoprick, which he refuses	86
Could not be prevailed on to sit in the House of Lords	<i>ib.</i>
His Convocation Charge in 1714	87
His Convocation Charge in 1715	90
His charitable Donations and Dedications at different periods	95
His Convocation Charges in 1720, 21, 22	97
Mrs. Puller and Sir James Pool falsely accused by Mrs. Horne, the Governor's Wife, who is sentenced by the Bishop to ask pardon, but refuses	110
The Ecclesiastical Censure pronounced against her	111
She is received at the Altar by Archdeacon Horrobin, whom the Bishop suspends	<i>ib.</i>
The Bishop and his Vicars-general fined and imprisoned	112
The Bishop's Letter to his Clergy while in Castle-Rushin	113
His severe treatment while in prison	114
Character of Mrs. Heywood	<i>Note, ib.</i>
Appeals to the King; the Governor's proceedings reversed	116
Subscriptions to defray the Expences of the Bishop's Appeal	117
Declines prosecuting the Governor for damages and costs	118
The King gives orders to defray his Expences	119
His Letter on the Oath of Abjuration	120
His Convocation Charge in 1724	125
His Son, the Rev. Dr. Wilson, shipwrecked	133
Founds a School at Burton, the place of his Nativity	134
Rules and Orders for Burton School	<i>ib.</i>
Rules for the Petty Schools in the Isle of Man	136

State of the Charitable Fund established for Clergyman's Widows and Children in the Isle of Man	139
First publication of his Instruction for the Lord's Supper	141
Letter to his Clergy on the Condemnation of some persons for robbery and housebreaking	142
His Address to the Congregation on the above occasion	144
His Prayer for the Prisoners	145
Exhortation to his Flock	147
_____ to his Clergy	153
Case of the Improvements	156
Distress of the Clergy on account of the Improvements	157
Letter from the Clergy to the Duke of Athol	158
Distress of the Island for want of Corn	161
Saved from Famine by Corn from Holland	163
Rev. Dr. Wilson's Petition to the King	164
The Prayer of the Petition granted, and the Island again relieved	<i>ib.</i>
The Mode pursued by the Bishop for relieving the Poor	165
Letter of Thanks from the Gentlemen of Douglas to Dr. Wilson	<i>ib.</i>
The Bishop publishes his Instruction for the Indians	173
His modest opinion of his own Writings	<i>ib.</i>
Letter to one of his Clergy on the Scheme of an Afternoon Sermon at Douglas	174
Letter from the Bishop of Norwich to Dr. Wilson, with the character of a Clergyman	177
Letter from the Bishop to Mr. Moore on the conversion of a Jew	178
_____ to his Majesty on Dr. Wilson's promotion to a Prebend of Westminster	179
_____ to his Son on the same occasion	180
_____ to his Daughter-in-Law	182
Adds Land to the Vicarage of Jurby	<i>ib.</i>
Extracts from the Bishop's Letters to his Son in 1745, describing the distress of the Island for want of Corn	183
Plan for translating the Scriptures into Manks	184
Circular Letter to the Clergy on the Condemnation of John Bridson, for murder	<i>ib.</i>
Prayer to be used in the Church for a person under Condemnation	189
Prayer against Despair	190
Convocation Charge in 1747	191
Bishop's Letter to the Governor in 1749	196
CHARACTER of the BISHOP	199
Character of a faithful Servant	<i>Note, ib.</i>
An Imitation of Horace	200
Dr. Pocock visits the Bishop in 1750	203
Anecdote of Cardinal Fleury's Veneration for the Bishop	<i>ib.</i>
The Bishop is offered an English Bishoprick by Queen Anne, King George I. and Queen Caroline	204
Memorandums of some of his Charities	207
Character of the Bishop, by the Authors of an Appeal to Common Reason and Candour, written in 1750	210
His Death and Funeral	211
His Epitaph and Reflexions	212

APPENDIX to the LIFE.

Papers relating to the Bishop's Trial and Imprisonment	217—275
The Clergy's Acknowledgment (in Convocation) of the Bishop's care in collecting the Improvements	275
Papers relating to the Fund for Clergymen's Widows, &c.	276
Additional Rules and Orders to be observed by the Trustees	277
Character of Bishop Hildesley	279
Elegy on the Death of Bishop Wilfon, by a Gentlewoman of the Isle of Man	282
On his Death, by Dr. Cooper, of Chester	284
Ode to his Memory, by the Rev. Mr. Tasker	285
Ode on the Isle of Man, inscribed to Bishop Wilfon's Memory, by the Rev. Mr. Polwhele	290

HISTORY OF THE ISLE OF MAN.

I T's Name	299	from the Jurisdiction of	
Extent, situation, & soil	<i>ib.</i>	Canterbury to that of	
Curragh, Mountains	300	York	318
Air, Cattle	301	Archdeacon, Clergy	322
Noxious Animals	302	Royal Bounty	<i>ib.</i>
Eagles and Hawks	<i>ib.</i>	Ecclesiastical Discipline	323
Quarries of Stone, Mines	303	Penance	324
Kings and Lords	304	Convocation, Laws	326
Manner of holding a Tinwald	306	Tinwald Council	327
Governor	<i>ib.</i>	Keys, Deemsters	328
Manners of Inhabitants	307	Ecclesiastical Courts	329
Act of Settlement	308	Attornies	<i>ib.</i>
Language	309	Peculiar Customs	330
Divisions	310	Tokens	332
Towns	311	Curiosities, Inscriptions	333
Improvements of Lands	313	Calf of Man	334
Horizontal Mills	314	Camden's account of the Isle	335
Commodities, Herrings	<i>ib.</i>	Lord's Prayer and Creed	
Trade	315	in Manks	336
Religion	316	List of the Bishops of Man	337
Bishop's Palace, Bishops	317	Manks Song written by	
Act dissevering the Bishoprick of Chester and Man		Bishop Rutter	340
		Translation	341
		Runick Inscription	342

APPENDIX;

Containing publick Acts of the British Parliament, and private Deeds relative to the Sale of the Isle of Man	343
Genealogy of the House of Athol	<i>ib.</i>
Present State of the Isle, under the purchase by the Crown, with the subsequent Acts to the year 1767	348
Continuation of Acts relative to the Isle to the year 1772	350

THE
EDITOR'S PREFACE.

BISHOP WILSON seems to have devoted so much of his long life to the more active duties of his Ministry;—instructing the ignorant; visiting the sick; feeding the hungry, and clothing the naked;—that one would almost be led to think little opportunity remained for composing or compleating those excellent Discourses and Tracts which the World have received with so much favour and applause.

Though the Pastor of an Island of small extent and consequence, some of his Tracts have been already read in many parts of the world, and in other languages beside his own; nor have we a doubt that not only Europe will
receive

receive and be instructed by his Works, but that his Sermons will hereafter be preached even in the Eastern and the Western world.

His Sermon on the Christian Education of Children, preached before the Society for promoting Christian Knowledge, has been deservedly admired; and his other Sermons will be found equally excellent, equally edifying; being familiar discourses preached from the heart, without vanity, and with a real design to do good; scriptural, plain, and practical; suited to the capacities of all; and forming, with the rest of his works, a complete body of Practical Divinity.

His Instruction for the better understanding of the Lord's Supper has passed through numerous editions, and has been always very highly esteemed,

His Instruction for the Indians, though written "to make the knowledge and practice of Christianity easy to the meanest capacities," is such a system of Christian Ethicks as the most learned and polite must admire.

His

His Treatise entitled PAROCHIALIA has been long known to the Clergy of the Diocese of Man, to each of whom a transcribed copy was given in his life-time; and if attended to with the care it ought, must be found highly serviceable to every Christian Pastor.

The Maxims of Piety are at the same time Proverbs of Wisdom.

And where is the Christian who in his retirement will not be charmed with his *Sacra Privata*; and who may not profitably, in his Closet or with his Family, use his Morning and Evening Prayers?

These are all works of the greatest consequence and importance.

His History of the Isle of Man has been much esteemed for its perspicuity and authenticity: and the additions introduced by the Editor, he hopes, will be considered useful, and in many respects necessary.

The other Tracts of the Bishop; such as, his Service for the Herring Fishery; his Observations

servations on the Pentateuch; his Catechetical Instructions; his Form for consecrating Churches; his Forms of Excommunication, and for receiving Penitents; his Ecclesiastical Constitutions, and Convocation Charges; fail not to inspire us with the highest notions of his piety, extensive knowledge, and worthy discharge of his Episcopal Duty.

The purity of his Life and Manners was to the happy Flock of his care a very powerful inducement for them to listen to his instructions; which, being delivered with an affectionate zeal and unaffected plainness of style, opened to their understandings the precepts of the Gospel and the ways of Heaven: in the solemn acts of devotion, their hearts were warmed by the example of their teacher. He informed them, and he shewed them, what they must do to be saved.

Simple in his manners, primitive in his conduct; beloved, honoured, and esteemed, as a Bishop, as a Man, as a Preacher, in his life-time; his reputation has not been diminished by the complete edition of his works, if the testimony of the first and most eminent characters

characters in the republick of letters be a proof. Publick approbation has confirmed their opinion.*

Many methods might have been made use of to set off the Works as well as the Character of Bishop Wilson; but the Editor has in no instance endeavoured to make him appear either wiser or more pious than he was, choosing rather to neglect what might have been by some supposed necessary ornament, than by others be suspected of introducing false glare; unwilling even (if possible) to offend the humility of a man, though dead, who in his life-time avoided every appearance of pomp and artificial dignity: Bishop Wilson needed neither; he was great in himself.

As a Biographer, he had testimonies to guide his pen as to facts, from papers of indisputable authority, and the living evidence of the Bishop's only Son, and that of the Rev. Mr. Moore, of Douglas in the Isle of Man, who was admitted into holy orders by him, was

* The First Edition in Quarto has long since been entirely disposed of; of the Second in Folio a few copies only remain; and the Octavo Edition has long been out of print, and the present Edition anxiously waited for.

many years a witness to and an admirer of his virtues, and performed for him the last sad ministerial office in his funeral oration.

The Editor has endeavoured to execute the charge intrusted to him with fidelity, and the critical reader will candidly make some allowances for inaccuracies. These would in all probability have been none, had the Author himself been living, or had his Son been in the vigour of his strength.

To that Son the thanks of all good men are due, for having given to the world such an inestimable treasure of Christian Divinity, and the warmest gratitude from the Editor and Printer for his liberal donation of the Copy right, and for his noble subscriptions to the different editions—of a sum not less than Five Hundred Pounds—for presents of copies to publick libraries, foreign and domestick, and towards a Manks edition of the Sermons. An instance of benevolence and generosity unexampled and unequalled! But which is less to be wondered at in a man who by his charity and humanity suffers no day to pass in vain.

His

His liberality to the Diocese of his Father will ever continue impressed on the minds of the inhabitants; who, when they consider the perpetual provision for the widows and the orphans of the Clergy, when they behold the Houses of Prayer beautified and enlarged by his benefaction, are ever bound to bless him.

And if the Editor dared to make known the private charities he bestows, the many pensions he allows to those who are in want, it might excite those that are rich to do so likewise; but if he is forbidden to utter what he sees, or declare what he knows, if the feelings of his heart are repressed, the prayers of the hungry who are fed by his bounty will not fail to be heard, and procure an heavenly reward.

From the great number of Testimonials transmitted to Doctor Wilson, in honour of his Father, the Editor could not resist a desire of giving the following to the publick, as they are the sentiments of men whose abilities are unquestionable, and whose characters in life are as far above flattery as falsehood.

A late

A late excellent Prelate,* whose own writings are an ornament to Literature in the cause of Christianity, gave the following beautiful Critique on the first edition of this work, in a letter to the Reverend Doctor Wilson:—

“ I am charmed with the view the books afford
 “ me of the good man your Father, in his diocese
 “ and in his closet. The *Life*, the *Sacra Privata*,
 “ the *Maxims*, the *Parochialia*, &c. &c. exhibit
 “ altogether a complete and lovely portrait of a
 “ Christian Bishop, going through all his functions
 “ with consummate prudence, fortitude, and piety—
 “ the Pastor and Father of a happy island for near
 “ threescore years! The case is really an *unique* in
 “ ecclesiastical story.

“ The Sermons are the affectionate addresses of a
 “ parent to his children, descending to the minutest
 “ particulars, and adapted to all their wants. In a
 “ delicate and fastidious age, they may perhaps be
 “ slighted for their plainness and simplicity; but they
 “ were just what they should be for the place and
 “ for the people. To use an illustration of his own,
 “ he is the best physician who cures the most pati-
 “ ents: and at the last great day, may they who
 “ value themselves on their learning, their elegance,

* The Right Rev. Dr. Horne, Bishop of Norwich—then Dean of Canterbury, and President of Magdalen-College, Oxford.

“ and

“ and their eloquence, give as good an account of
 “ their stewardship as the Bishop of Sodor and
 “ Man !”

Copy of a Letter from the Rev. Dr. NOWEL,
 principal of St. Mary-hall, and professor of Modern
 History, in the University of Oxford, to Dr.
 Wilfon:—

“ I have read with much satisfaction the life of
 “ that excellent and apostolical Prelate from whom
 “ you had the honour and happiness of deriving
 “ your birth. It contains the outlines of a great
 “ and good character, drawn with a modest simpli-
 “ city, without that glare of colouring which is
 “ often introduced to give a specious appearance
 “ to imaginary virtues, or to conceal real defects.
 “ Every occurrence of such a man’s life was worthy
 “ of being recorded. The admirable directions con-
 “ tained in his general charges and other publick
 “ exhortations, would alone be sufficient to regulate
 “ the behaviour and practice of a Minister of the
 “ Gospel, who like himself is desirous of becoming
 “ a faithful pastor of his flock.

“ The Isle of Man, under his auspicious care, ex-
 “ hibited such a representation of a Christian Com-
 “ munity, as can be equalled only by the apostolical
 “ ages, and which, I fear, now no longer exists upon
 “ earth.—Happy were they who enjoyed that meri-
 “ dian splendour of gospel purity?”

The celebrated Dr. SAMUEL JOHNSON, in a letter to Dr. Wilson, expresses his high approbation of Bishop Wilson and his Works in the following emphatical terms:—

“ To think on Bishop Wilson with veneration, is
 “ only to agree with the whole christian world. I
 “ hope to look into his books with other purposes
 “ than those of criticism, and after their perusal, NOT
 “ ONLY TO WRITE, BUT TO LIVE BETTER.”

Dr. BEATTIE, the learned professor of moral philosophy in the university of Aberdeen, to whom Dr. Wilson presented a copy of his Father's works, concludes an elegant letter to the Doctor in these terms:

“ — Be pleased to accept of my best thanks for
 “ the great honour you have done me, and for the
 “ great good which you have given me the means
 “ of doing to myself. Your Father's Writings are
 “ an inexhaustible as well as inestimable treasure of
 “ virtue and piety. When I think of what he has
 “ done, and of what he has written, I am struck
 “ with astonishment and rapture: for I cannot help
 “ considering him one of the greatest and best cha-
 “ racters that has done honour to human nature
 “ since the apostolick age.”

A Dissenting Clergyman,^b no less distinguished for his writings and critical abilities, than for the

^b The Rev. Dr. Priestley.

amiableness of his character in private life, in a letter to the printer, says,

“ I have begun reading the good Bishop’s Sermons to my family, and find them admirably adapted to the purpose. They are so exceedingly plain and forcible, and yet so rational, that they seem the best calculated to do good of any I have yet seen.”

The Rev. Mr. BOURDILLON,* pastor of the French protestant church in Spitalfields, in a letter to the Editor, says,

“ I have begun, Sir, to read the life of Bishop Wilson. Oh, what an admirable Christian! what a worthy Bishop! At how great a distance every one of us of the Clergy follow such steps! What noble, fervent, and judicious piety! What a learned, zealous, and assiduous Pastor! What a charitable father to the poor! Benevolent, careful, and dear overseer of his flock! The reading of his life will be to every candidate for Holy Orders, the most copious, desirable, and efficacious charge; and I make no doubt but every one who peruses it will find himself animated to a pious, humble, charitable, and truly christian life.”

* Mr. Bourdillon translated the Indian Instructed, and Bishop Wilson’s Life, into French; and had the care of sending some of Dr. Wilson’s presents of his Father’s Works to the foreign Libraries.

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“ *Plurimum Reverendo Doctissimoque viro Jacobo*

“ *Bourdillon, s. p. d.*

“ Si literæ humaniores, quas profiteor, hanc im-
 “ primis vim habent, ut animum humanitatis sensu
 “ imbuant, facile intelligis qua voluptate exceperim
 “ luculentum munus, quo vir plurimum Reveren-
 “ dus Thomas Wilson, tuis consilijs obsecutus,
 “ Bibliothecam Leidensem exornavit. Igitur ut sin-
 “ gularem suam erga nos benevolentiam exosculor,
 “ ita omni studio peto abs te atque contendo, velis
 “ præstantissimo Wilsono, pro tanta liberalitate, max-
 “ imas gratias, nostro nomine, agere; eique signifi-
 “ care, nihil nobis, sicut esse debet, antiquius futu-
 “ rum, quam ut hoc beneficium memoria sempiterna
 “ colamus. Vale, vir egregie, et animum illum tuum
 “ nobis perpetuo conserva. Dabam Lugduni Bata-
 “ vorum die 2^o Junij, 1781.

“ DAVID RUHNKENIUS.”

“ *Viro pl. Reverendo atque doctissimo Jacobo Bourdil-*

“ *lon, verbi divini ministro, s. p. d. D. Carolus*

“ *Andreas Bel, p. p. o. Seren. Saxon. Elect. Consil.*

“ *Aul. Bibliothecæ Academ. Director.*

“ Gratissimo animo prosequitur, me interprete,
 “ Academia Lipsiensis, benevolentiam tuam, vir plur.
 “ reverende, qua ductus, Thomæ Wilsoni, episcopi,
 “ viri doctrinæ et pietatis laudibus olim conspicui,
 “ opera, duobus voluminibus comprehensa, biblio-
 “ thecæ nostræ dono misisti; quod donum filio beati
 “ viri

“ viri debere nos, ut scribis, devinctissimo animo
 “ agnoscimus; teque rogamus, ut, quo loco apud nos
 “ sit talis liberalitatis non intermoritura memoria, re-
 “ verendum virum edoceas. Dudum erat apud nos
 “ in celebritate magnus ille episcopus, cujus jam
 “ scripta cum voluptate legemus, Deumque rogabi-
 “ mus, ut multos Ecclesiæ viros tales, pro sua benig-
 “ nitate, largiatur, qui veram adversus Deum pieta-
 “ tem, hoc imprimis tempore, quo incredulitas ad
 “ summum fastigium pervenit, ita sustentet, et suo
 “ exemplo confirmet, ut olim Wilsonus. Quod re-
 “ liquum est, valere te cupimus, vir plur. reverende,
 “ atque omni illa felicitate frui, quæ cadere in mor-
 “ tales potest. Igitur vale, et academix nostræ memor
 “ vive. Scribebam Lipsiæ, kal. Decembr. 1781.”

Mr. USTERY, professor and publick librarian at Zurlek, writes to Mr. Bourdillon thus:—

“ The handsome present of the most Reverend
 “ Bishop Wilson’s Works, is so much more precious
 “ to us, as it is an instance that the same sentiments
 “ which animated the most distinguished prelates of
 “ the Church of England, in times less happy for
 “ them, in favour of our Clergy, are the same that
 “ their successors still entertain for us: Though the
 “ circumstances do not require at present such a
 “ striking character of a true zeal and of a sincere
 “ piety, yet they are not less precious to us in that
 “ respect: and I desire you, Sir, to take upon you
 “ the trouble to transmit our hearty thanks to such

“ a worthy son, who honoureth the memory of his
 “ father in spreading abroad what good he hath
 “ done in his life-time. I pray you would assure
 “ him, that the Literary Society, who have the ma-
 “ nagement of our publick library, think themselves
 “ much flattered by his kind remembrance, and with
 “ most grateful hearts will lodge in a convenient
 “ place that monument both of the liberality of the
 “ son, and of the great parts and virtues of the
 “ Father.”

“ *Viro plurimum Reverendo doctissimo Jacobo Bour-*
 “ *dillon, verbi divini ministro fidelissimo Londini,*
 “ *Job. Henricus Ryhiner, in academia Basileensi,*
 “ *M. D. philos. moralis professor, Bibliothecarius,*
 “ *salutem dicit plurimam.*

“ Cum humanissimis tuis literis rite quoque exi-
 “ mium plane accepimus donum, quo plurimum Ve-
 “ nerandus Thomas Wilson, S. S. Theologiæ in
 “ alma Oxoniensi Academia Doctor, Westmonasteri-
 “ ensis Cœnobii Canonicus, Ecclesiæ Divi Stephani
 “ in Urbe Pastor, Celsissimi Georgii II^a a Sacris
 “ Domesticis, Bibliothecam nostram publicam locu-
 “ pletari et exornare benevolentissime dignatus est:
 “ pro qua insigni ejus in nos propensione, Gratias,
 “ per te, quas possumus maximas, ipsi persolvimus.

“ Opera Reverendissimi Wilsoni, Episcopi olim in
 “ Insula Mona illustrissimi, Professoribus Academiæ
 “ nostræ decimo quinto calend. Octobris, in confessu
 “ exhibita, dulcissimos in omnium animis excitarunt
 “ motus

“ motus et admirationem: Utinam dignissimus tanto
 “ parente filius, qui, τῷ πανν nunc inter cœlites, doc-
 “ trinas saluberrimas, preli ope publicando, pre-
 “ tiosissimum cum orbe Christiano Divinarum veri-
 “ tatum thesaurum communicavit, diu adhuc, diuque
 “ fospes, et omnigena prosperitate beatus ecclesiæ
 “ Christi columnen supersit, tandemque mortalitatis
 “ fatur, cœlo, parentique redditus, digna laborum
 “ fuorum mercede in eternum fruatur.

“ Tibi quoque venerande senex! pro nobili fane
 “ tua in transmittendo dono cura atque opera eo ma-
 “ gis nos obstrictos fatemur, quo rarior est inter ho-
 “ mines tanta in externos tamque remotos benevolen-
 “ tia. Quos tibi adhuc concedet annos summus
 “ rerum arbiter, eos blandissima traducas animi qui-
 “ ete, divinum expectans Εὐαγγέλιον, quo ad Re-
 “ demptoris nostri, cujus præconem esse summæ tibi
 “ ducis gloriæ, beatorumque amplexus vocaberis,
 “ Sincerrimo hocce cum voto tuo se commendat fa-
 “ vori celeberrimi tui nominis

“ Cultor observantissimus

“ JOH. HENRICUS RYHINER.”

“ 12mo Calend. Octob. 1781.”

The Rev. Mr. SENEBIER, publick librarian at Ge-
 neva, in his letter to Mr. Bourdillon, says,

“ We have received a copy of the late Dr. Wil-
 “ son’s works. The pious sentiments of that worthy
 “ Bishop have given me infinite satisfaction, which
 “ my

“ my words cannot express. I read his book with a
 “ great deal of pleasure, and have spent some time
 “ in translating some parts of it into French, both
 “ for my use and the benefit of my family.” Dated
 the 17th of Feb. 1782,

Mr. LEWINTE, one of the pastors of the French church in Threadneedle-street, incorporated by king Edward VI. 1550, *inter alia*, says,

“ That it hath often been his heart’s wish to see
 “ the Ministers of the Altar seek, above all, that
 “ simplicity of elocution, that apostolical clearness,
 “ which is a striking character of the Works of the
 “ pious and learned Bishop of Sodor and Man, and
 “ not to intermix with the Gospel doctrines those
 “ foreign ornaments, which very often are destruc-
 “ tive of their strength, and even of their brightness.”

The Rev. PHILLIP MOORE, rector of Kirk-Bride, and chaplain of Douglas, Isle of Man, in a sermon preached at the Bishop’s Funeral, gives the following testimony of the greatness of his character:—

“ He was an honour to humanity, and added dig-
 “ nity to the nature of man. He gave the world a
 “ living example of the divine power and efficacy of
 “ christianity, of which his whole life was a most
 “ lively transcript. He was a person whose inte-
 “ grity was inflexible, his holiness pure, and his
 “ piety fervent; of admirable probity and simplicity
 “ of

“ of manners; of a most engaging behaviour, affa-
 “ bility, and sweetness of temper. His piety, bene-
 “ ficence, and charity, will be remembered and re-
 “ corded by the people of this Isle, with gratitude
 “ and affection, to the remotest generations. In his
 “ private conversation he was agreeable and enter-
 “ taining; lively and facetious without levity; and
 “ always consistent with the dignity of his character;
 “ never at a loss for something pertinent and proper
 “ to embellish and illustrate his discourse; on these
 “ occasions nothing ever proceeded from his mouth
 “ but what was good, to the use of edifying, and
 “ ministered not only grace, but also pleasure and
 “ delight, to the hearers.”

Copy of a letter from the Rev. HENRY CORLET,
 of Kirk-German, to the Rev. Philip Moore, of
 Douglas, in the Isle of Man.

[Inclosed under cover to Dr. Wilson by Mr. Moore.]

“ *Kirk-German, April 18th, 1781.*

“ My dear Sir,

“ Your note of Saturday last, with the proposals
 “ for printing by subscription a second edition of the
 “ Apostolick Bishop Wilson’s Works, found me this
 “ morning deeply and pleasingly engaged in trans-
 “ lating one of that blessed Father’s Sermons, *chengy*
 “ *ny mayrey*:—One translated already, and delivered
 “ from my pulpit on Palm-Sunday, and another
 “ transcribed and delivered as his, *eo nomine*, on
 “ Easter.

“ Easter-day, viz. on Exod. xii. 26, 27; both highly
 “ to the satisfaction of the hearers, and comfort of
 “ the unworthy deliverer of them. So that you see
 “ I am no *Laodicean* admirer of that follower of *St.*
 “ *Paul*. May the good Lord grant, that I may so
 “ admire and love the doctrine and example of these
 “ true followers of the blessed *Jesus*, as to transcribe
 “ them, according to my narrow line and sphere of
 “ charge, into my very inmost soul and outward de-
 “ meanour! I shall then have a comfortable prof-
 “ pect before me, through the alone merits of him
 “ who died for all, to save myself and those who
 “ hear me!

“ Oh, Sir, what a treasure are his inimitable
 “ Sermons, so far as I have read:—but above all,
 “ what a sacred store is contained in his *Sacra Pri-*
 “ *vata*! Oh, Sir, Sir, what heights of Christianity
 “ are seen here!—I paid my tribute of tears as I read;
 “ I could not help it. But then, what shall I say of
 “ his *Parochialia*? Only this—that accordingly as
 “ I use this treasure, so shall I have reason to rejoice
 “ or wail through all eternity. May the grace of
 “ our Lord *Jesus Christ* enable me truly to profit by
 “ it! The *Maxims* I have only cast a cursory eye
 “ over; but his *Life* I have read through: it is like
 “ all the rest, most admirable! Early and late,
 “ since they have come to my hands, have I been
 “ engaged with his works in one part or other, in
 “ particular the *Privata* and *Parochialia*. Often,
 “ and often again, did I recollect, as I read, that I
 “ had

“ had heard from his own lips—the very sentiments
 “ then before me, and the heavenly smile wherewith
 “ he delivered them. But perhaps I tire you;—
 “ better judges than I am have said, and will yet say,
 “ more to the purpose—but not one, unless yourself,
 “ from a warmer heart—recollecting the blessed man
 “ as I saw and heard him! If I were not a Pro-
 “ testant, I should say *Bannaght er e annym*; but this
 “ I will say,—*May his name be had in everlasting*
 “ *remembrance!*

“ I send you the sermon I translated and delivered
 “ from the pulpit on Palm-Sunday, for your correc-
 “ tion; it was done in haste, and will require more
 “ of your help for that reason. This one, and
 “ others as I go on, I beg you’ll correct; for I hope
 “ and intend, as I once before told you, to translate
 “ several, if not the whole of them, for the use of
 “ such of my countrymen as scarcely understand any
 “ other language but their own; and who knows
 “ but it may please God that I may live to see them
 “ published, and to hear and observe the fruits of
 “ such apostolick discourses?

“ Commending you, my dear, good Sir, to the
 “ special care of that Lord in whose vineyard you
 “ have laboured so long and faithfully, I remain,

“ Your much obliged,

“ and faithful servant,

“ and humble brother,

“ HENRY CORLET.”

“ P. S. When

“ P. S. When you write to the Doctor, thank
“ him in my name for the very valuable present of
“ his dear Father’s Works to this parish library.”

Mr. LLEWHELLYN, a merchant at Ramsay, in a
a letter to the Rev. Mr. Moore, thus addressed him
on receiving the venerable Bishop’s works;—

“ Dear Sir,

“ I have received the heavenly treasure in a wal-
“ let. The blessed babe was received in a stable,
“ and laid in a manger; the great prophet in an ark
“ of bulrushes. You are like the angel who brought
“ tidings of great joy, by sending such a treasure to
“ me: I shall esteem it so, and I pray God I may make
“ good use of it. What joy, what comfort, must it
“ give Doctor Wilson, whom I lately had a very
“ kind letter from, to publish such works. I wonder
“ they were not published long ago. I beg leave to
“ trouble you here with a transcript of what I have
“ said concerning his sermons in my letter to the
“ Doctor:—‘ I have many tracts and discourses by
“ me, which are accounted fine, and which have
“ their merit; but your father’s, with a powerful
“ energy alone, both captivate and instruct the heart.
“ In short, his Sermons are such as I longed to see
“ appear in the world; that noble, plain, and com-
“ prehensive manner, in which they are written, can-
“ not be too much admired. He did not preach to
“ please the passions of men, but to save their souls,
“ Was it not for that end Jesus Christ came into the
“ world?

“ world? and did he not say, ‘ Blessed are the poor,
“ for they have the Gospel preached unto them?’
“ And can the poor be benefited by what they do
“ not clearly understand? Were I ever so well qua-
“ lified, and had the honour of being in the Church,
“ I should have made it my chief study to copy after
“ him, as he did after his great Master.”

Character of Bishop Wilson, by the Rev. Mr.
MURRAY, vicar of North-Somercote, Lincolnshire:

“ Bishop Wilson was a man of considerable abili-
“ ties, of great piety, and irreproachable life. He
“ was remarkable for his humility, benevolence, and
“ sweetness of temper. He lived with the simplicity
“ and plainness of a primitive Bishop, yet maintained
“ the dignity of his character. He was not one that
“ loved to have the pre-eminence, and he contended
“ with nobody for prerogative and precedence. He
“ lived in a very hospitable manner: no man’s house
“ was more open to his friends; who always found
“ themselves entertained by him with kindness, and
“ ease, and freedom. The Poor had substantial re-
“ lief in his hall; and his neighbours and acquaint-
“ ance, a hearty welcome to his table. Every thing
“ in his house served for friendly entertainment, no-
“ thing for luxury or pomp. He was always de-
“ sirous of promoting the happiness of those about
“ him, and of doing them kind offices. He dispensed
“ with a liberal hand to the necessities of others,
“ though *his* contented mind made him require little
“ for

“ for his own. He was of a temper so composed
“ and calm, that he could not be raised to the height
“ of anger. However provoked, he contented him-
“ self with expressing his dislike, without falling into
“ any unguarded expressions, or indecencies of pas-
“ sion. Through an excess of charity and candour,
“ he was not willing to think the world so degenerate
“ as it really is. He would believe no ill of any man,
“ unless he had full proof it. He abhorred enter-
“ taining suspicions, but loved rather to think that
“ there was as much rectitude and integrity in other
“ men as in himself.”

The same Gentleman, in a letter to Dr. Wilson,
says,

“ It seems (and I am sure it is) an excellent scheme,
“ that of printing your good Father’s Works in
“ sixpenny numbers,^f as the poor as well as the rich
“ will then become purchasers, and they will with-
“ out a doubt do the good that your father in-
“ tended when he wrote them. In mine and other
“ men’s opinion’s, they are as much superior to
“ some modern writings in Divinity as our Bible is
“ to the Alcoran.”

The following Character of this Work is given
by the Rev. SAMUEL ROGERS, M. A. in a note to
one of his translations from Martial:^g——

^f A folio Edition in Sixpenny Numbers was published in 1783; and another
Edition of the Sermons in Octavo Numbers at One Shilling each in 1796.

^g Inserted in a collection of Poems^{ss}, published in 2 vols. 8vo.

“ Doctor Thomas Wilson, the apostolick Bishop
“ of Sodor and Man; whose admirable Works
“ were edited some time ago in two volumes quarto,
“ and are now publishing in weekly numbers in
“ folio, to the great comfort and advantage of all
“ sincere Christians into whose hands they may hap-
“ pen to fall. No clergyman sure, who has seen
“ and perused with attention the exquisite writings
“ of this truly primitive Prelate, can possibly do a
“ greater or more acceptable piece of service to the
“ cause of Christianity at large, or be more in his
“ duty, than by recommending this divine Work to
“ his parishioners of all descriptions and distinctions
“ in life. I am justified, I trust, in calling the Works
“ of this Christian Bishop “ divine,” as they are
“ but the Scripture itself transcribed and digested
“ into a new form; represented under all the ad-
“ vantages of arrangement; enforced with unusual
“ strength of argument; addressed immediately to
“ the head and heart of the reader; in which his
“ hopes and fears are properly alarmed and inte-
“ rested; and the whole exhibited in a simplicity of
“ stile rarely to be found in compositions of mo-
“ dern theology, or indeed in any other than those
“ of Holy Writ.

“ Readers of all characters will here find their
“ own case in all its circumstances—of wealth and
“ poverty, pain and pleasure, vice and virtue, and
“ what not, considered and determined according to
“ the great standard of faith and morality, in the
“ true

“ true spirit of Evangelical Purity ; with all the car-
 “ dour, precision, and satisfaction, to be wished by
 “ those individuals who seek for certainty in these
 “ important articles.—But my praise on this oc-
 “ casion is of little worth, (like the widow’s mite,
 “ valuable only for its sincerity) when compared
 “ either with the intrinsic merit of the work, or
 “ with the singular eulogies bestowed upon it by those
 “ giants in judgment and literature, Doctors John-
 “ son, Horne, Beattie, &c. &c.”

Copy of a letter from the Rev. Mr. WILSON,
 Master of an Academy at Clitheroe in Lancashire,
 to Thomas Patten, esq; of Warrington.

“ I know of no books so well calculated, as the
 “ Works of the Bishop of Sodor and Man, for the
 “ general instruction and use of families, or that de-
 “ serve a warmer recommendation. The spirit of
 “ the gospel, and an universal warm benevolence,
 “ animate all his writings. His language is the ef-
 “ fusion of serious piety, dictated and directed by a
 “ fervent wish for the happiness of mankind; it is
 “ the language of the heart, and is therefore the
 “ best calculated to reach and affect the heart. His
 “ style needs not the meretricious aid of artificial
 “ eloquence or rhetorical flourishes; for his aim was
 “ not to captivate the fancy, but to convince the
 “ judgment, and to mend the heart. His mind
 “ seems to have been strongly impressed with a pure,
 “ rational, and manly sense of religion, which flows
 “ from

“ from his pen with affecting simplicity, and con-
“ vinces us that an habit of thinking religiously will
“ will never be at a loss for easy expression; for
“ from the abundance of the heart the mouth speak-
“ eth. His Sermons are as much superior to the
“ tinsel discourses of the present times, as the in-
“ teresting truths of the gospel are superior to the
“ ingenious conjectures of the most polished mora-
“ lists of antiquity. In all his Works we discover
“ devotion without dullness, piety without parade,
“ and sanctity without superstition. The general
“ precepts of the gospel are enforced in their native
“ simplicity, without any partial adherence to system,
“ or strong attachment to any of the speculative
“ points which unhappily divide the Christian world.

“ All sects may be edified by the perusal of these
“ volumes, and find themselves improved in *that*
“ *charity* which ought to be the distinguishing badge
“ of Christians.

“ But to crown all, the life of this truly primitive
“ Bishop seems to have exemplified all his writings,
“ and to have been one uniform course of obedience
“ to God, an ardent zeal for the welfare of man-
“ kind, and a strict attention to his own conduct.
“ And if we may suppose that a man's reward will
“ be continually increasing in a future state, in pro-
“ portion to his posthumous services to the world,
“ we may justly conclude that the sum of his felicity
“ will be great indeed, from the daily benefit he is
“ yet conferring, and is likely to confer on distant
“ posterity.

“ His Works, I think, display such calmness of
 “ reasoning, such tenderness of expostulation, such a
 “ fatherly stile of admonition, as one would hope
 “ cannot fail to awaken the careless; to check the
 “ libertine, and soften the obstinate, for ages after
 “ the hand that wrote them is mouldered into dust,
 “ and the person of the writer is entirely forgotten.
 “ But I beg pardon for taking up so much of
 “ your time with observations which must frequently
 “ have occurred to your own mind, and are only an
 “ echo of the general voice of commendation.”

Extract of a letter from the Rev. C. TOOGOOD,
 to the Rev. Dr. Wilson:—

“ I cannot deny myself the pleasure of congratu-
 “ lating you on the publication of the Works of
 “ your late venerable Father. By communicating
 “ to the Christian world such an inestimable trea-
 “ sure, you have consulted the best interests of those
 “ into whose hands the Works may happily fall;
 “ and have, at the same time, consecrated the me-
 “ mory of a truly apostolical Bishop, whose conduct
 “ in private and publick life is above all praise.

“ The several parts of this noble publication are
 “ distinguished by their peculiar excellencies; but
 “ the Sermons are absolutely inimitable. I am be-
 “ yond measure charmed with the wisdom, the sim-
 “ plicity, the pious zeal, which breathe through the
 “ whole collection. Every discourse may be confi-
 “ dered as an earnest and most benevolent address
 “ from

“ from the father and friend of his people, perfectly
 “ well adapted to their situation and capacities, and
 “ flowing directly from the heart. The intrinsic
 “ value of such discourses cannot easily be estimated.”

Copy of a letter from Mr. WM. MATTHEWS, of
 Bath, to the Rev. Dr. Wilson.

“ *Walcot, 12th month 12, 1780.*

“ My worthy Friend,

“ There are times when our minds are particu-
 “ larly impressed with sentiments of a social kind,
 “ and our souls expand in the feeling of religious
 “ good. Such are the times when communication
 “ will not only be sincere, but carry with it an evi-
 “ dence of that truth which reduces to one level the
 “ little and the great. Our minds are blessed va-
 “ rious ways; but all good is derived from the one
 “ immortal source of it, even from GOD himself.
 “ Yet I desire to receive and esteem as I ought, those
 “ instrumental means which Divine Providence is
 “ appointing in aid of human weakness.

“ I am now reading with admiration and delight
 “ the Works of thy late venerable Father, so lately
 “ given as another Scriptural Blessing to Mankind.
 “ And while I read, I cannot but secretly applaud
 “ the two-fold motive by which they were brought
 “ forth, and ushered into the world, in the old age
 “ of his son:—A last testimony of filial reverence,
 “ and a laudable concern for the good of the present

“ and succeeding generations! Suffer me, then, to
“ congratulate thee on living to see the publication
“ of this invaluable Work. Thy only remaining
“ solicitude must be, that of all good men, that the
“ publick in general may be wise enough to read it
“ with a serious and devout attention. But, alas!
“ my good friend, so general is the folly of the mul-
“ titude, so great their depravity of mind, that wis-
“ dom is treated with contempt; and the writings of
“ the wise and good, inspired from Heaven for the
“ purpose of salvation, must give way to the amuse-
“ ments of a comedy, and be rejected for the poison
“ of ludicrous romance! There are other classes of
“ readers too, from whom little must be expected;
“ speculative men, whose principal aim is, *to find out*
“ *some new thing*, that they may be wiser in their own
“ conceit, and able to amuse their fellow-creatures
“ without the requisite qualifications for making
“ them better: Such men will perhaps affect to treat
“ the most spiritual part of this excellent Work as
“ the fruit of a mind unnecessarily burthened with a
“ weight of extreme devotion. Others, admitting
“ in theory all due reverence to the Christian Reli-
“ gion, yet under the influence of prejudice in mat-
“ ters of mere opinion, may not receive the Work
“ with that willing mind which would lead them to
“ look into a book published by some favourite sec-
“ tary, or some wild enthusiast. But as *the memory*
“ *of the just is blessed*, so are their works. And
“ though there were among the Jews those who dis-
“ regarded

“ regarded *Moses and the Prophets*, and the present
“ age aboundeth with those who will neither *hear*
“ *them*, nor the Gospel of HIM who is risen *from the*
“ *dead*; yet shall the Words of the Wise remain, to
“ be as *goads and as nails fastened by the masters of*
“ *assemblies, which are given from one Shepherd.*
“ They are not given forth in vain, for they are
“ parts of that universal and eternal Word of GOD,
“ which *shall accomplish the work whereunto he hath*
“ *sent it.*

“ The Sermons, I think, are simple, clear, and in-
“ teresting, beyond any body of discourses which I
“ have seen. The other parts are certainly not in-
“ ferior in their kind. But what a rich fund of pure,
“ sublime, and heavenly devotion is the *Privata*
“ *Sacra!* There we find the true picture of a truly
“ Christian Mind! A progressive series of faithful
“ exercises, in communion, through Jesus Christ,
“ with GOD the Father, who seeth and heareth in
“ secret; and who, with the abundant graces of his
“ Holy Spirit, rewardeth his children openly! Such
“ were the primitive Apostles and Preachers of the
“ Gospel of Christ;—such was the Bishop of Man;
“ —and such as they were must all men be who ever
“ come to be adorned with the real Beauty of Holi-
“ ness! They only are *pleasant in their lives, and in*
“ *their death they are not divided!*

“ The *Sacra Privata* is a treasure to which I often
“ resort in my short relaxations from the cares of
“ the day; and I am fully convinced, that nothing
“ short

“ short of apostolical wisdom, piety, and purity of
“ soul, could bring forth such fervent strains of de-
“ votion. May it, and the Works at large, be
“ blessed to thousands and tens of thousands, while
“ the name of the Author shall be had in everlasting
“ remembrance!

“ In coming to a conclusion of these few sentences,
“ I must indulge in a more particular and affectionate
“ address to thyself. I think of thee with that un-
“ feigned esteem and regard which an honourable
“ and peaceful old-age inspires. Honourable in it-
“ self, and deriving a peculiar honour from a father
“ so truly great and good! I consider thee as one
“ whom the course of nature is soon to remove from
“ among the living, and number with the genera-
“ tions that are gone before. Such must be a time
“ of great seriousness; a time for that resignation
“ which I am persuaded thou feelest to the divine
“ disposer of all events. To be *resigned* in such a
“ situation is the most happy of all privileges; a last
“ great instance of that “goodness and mercy,”
“ which followed the Royal Psalmist all the days of
“ his life, and which we humbly trust had not for-
“ saken good *Hezekiah*, when *he turned his face to*
“ *the wall and wept!*

“ I have no pretensions to ceremonious addresses
“ or conclusions, and they would ill become us both;
“ but in the fervent spirit of Christian good-will, I
“ wish thy every day of declining from this world
“ may produce new comfort from another, and ‘ the
“ better

“better comforter!” And that thy last day may bring
“thee to a communion with thy father’s spirit,
“made perfect for a glorious immortality!

“Thy very sincerely affectionate friend,

“WILLIAM MATTHEWS.”

The late Mr. EDMUND RACK, in a volume of
Essays, published in 1780, introduced some remarks
on Bishop Wilton’s Life and Writings, which con-
clude thus:—

“In his publick discourses we find the most in-
“teresting truths delivered in that beautiful simpli-
“city of stile which the meanest capacity can under-
“stand, and the most refined ear must admire. Like
“the sacred fountain from whence it was drawn,
“his language is animated without the pomp of
“studied eloquence; perspicuous without tautologi-
“cal verbosity; and perfectly easy, without dege-
“nerating into meanness; it is plain, without being
“tedious; rich in itself, and elegant without decora-
“tion. As his conduct through a long and honour-
“able life was perhaps as near the standard of Aposto-
“lical Purity as that of any man, so are his Wri-
“tings; the publication of which I consider as a
“blessing to this age and nation. If there be any
“thing that can generally reach and improve the
“hearts of mankind, I think they are the best adapt-
“ed to effect this excellent purpose of any that I
“have yet had the satisfaction of perusing.”

Impromptu,

Impromptu, by the Rev. Mr. TASKER, address'd
to the Rev. Dr. Wilson, on reading his publication
of his late Father's Works.

“ ON antient Græcia's celebrated coast,
“ The Songs of mighty HOMER had been lost,
“ Had not the foresight of the Spartan Sage^k
“ In one fair volume fix'd the wandering page.
“ When VIRGIL sung on Latium's warlike plains,
“ *Tucca* and *Varius*^l sav'd the heroic strains.
“ To lead the youth in virtue's arduous way,
“ The stern *Lycurgus* read the *Homeric* lay:
“ The Roman Sages rescu'd from the flame
“ VIRGIL's unfinish'd work, to save the fame
“ And lasting honour of the Roman name. }
“ Thy patriot mind, O pious WILSON! far
“ Transcends the Grecian's and the Roman's care:
“ Thou, ever zealous for thy Country's good,
“ Sublimed objects hast at length pursu'd;
“ And, by this transcript of thy Father's Mind,^m
“ Advanc'd TH' ETERNAL WELFARE OF MANKIND.”

^k Lycurgus, the famous lawgiver of Sparta, first collected the scattered rhapsodies of Homer into a volume, and is supposed to have done this from an idea that the martial spirit of Homer's poems would co-operate with his designs of forming a military commonwealth.

^l *Tucca* and *Varius*, contrary to the injunctions of Virgil, published the six last books of the *Æneid*; which the Author, out of extreme modesty, by his last will, had desired to be burnt, as not having received his last corrections.

^m Alluding to the Edition of Bishop Wilson's Works, which contain the noblest, most exalted, and intelligible system of Christian Ethics and Practical Piety, that hath yet appeared in the world,

On reading the LIFE of the late pious Bishop of
Sodor and Man. Impromptu,

By the Rev. Mr. GRAVES, of Claverton.

“Non magna loquimur, sed *vivimus*.”

“WITH impious zeal vain sceptics still dispute,
“ Though learn’d Divines their fallacies confute;
“ Though oft subdu’d, disdaining to submit;
“ Their proofs repell’d, still skirmishing with wit.
“ In vain the Friends of Truth her foes pursue,
“ Who thus in various shapes th’ attack renew.
“ But see, through error’s mists, how glorious rise
“ The Gospel’s rays, and every art despise;
“ In WILSON’s Life whilst thus its precepts shine!
“ These clearly prove its origin divine.”

The MONTHLY REVIEWERS say,

“THE Bishop’s Writings breathe such a genuine
“ spirit of unaffected piety and benevolence, as can-
“ not fail to afford pleasure in the perusal; and in
“ his life and manners, he has left an example of
“ primitive and apostolical simplicity, that will rarely
“ be equalled. In his Sermons, he made it a rule
“ to avoid all deep and unuseful speculations; all
“ matters of controverfy, that did not necessarily offer
“ themselves; and all juvenile affectations of fine
“ language, wit, and learning.”

The CRITICAL REVIEW, after giving a very co-
pious extract from the Life, with approbation, and
speaking

speaking very highly of his Treatise on the Sacrament, and his other Tracts, concludes thus:—

“ THE whole course of his Life affords a display
 “ of the most genuine charity and benevolence. The
 “ various publications now before us are incontesti-
 “ ble proofs, that he employed his time usefully and
 “ piously in his closet. The Sermons are practical
 “ and familiar discourses, preached from the heart,
 “ without vanity, and with a real design to do good;
 “ full of pious instructions, and suited to the hum-
 “ blest capacities.”

The Editor of the GENTLEMAN'S MAGAZINE, (Feb. 1781) concludes the account of this Work in the following beautiful manner:—

“ SUCH of the Bishop's Tracts as have been
 “ before published are too well known to receive
 “ our Elogium. The rest need only be read to be
 “ equally approved. *They all uniformly breathe the*
 “ *angelical Spirit of* GLORY TO GOD IN THE HIGH-
 “ EST, ON EARTH PEACE, GOOD-WILL TOWARDS
 “ MEN.”

The ingenious Reviewer of New Books in the LONDON MAGAZINE says,

“ IN a time of universal degeneracy, when ge-
 “ nuine Piety and Christianity are but little attended
 “ to, and a relaxation from duty prevails in every
 “ station of publick life, it is with pleasure we be-
 “ hold

“ hold a publication presented to the world, exhibit-
 “ ing the life and conduct of a primitive Bishop, who
 “ lived so near our own day that some of his readers
 “ may remember him.

* * *

“ The first volume opens with the Life of our
 “ most exemplary Prelate, who was, what every
 “ Christian Priest ought to be, but few are, a true
 “ Disciple of Jesus Christ; who walked humbly with
 “ his God; let his light shine before men, that they
 “ might see his good works; and by his practice, as
 “ well as his preaching, promoted the interests of
 “ true religion and virtuous conduct.

* * *

“ Volume the second consists entirely of ser-
 “ mons, written and preached by the Bishop, teach-
 “ ing the plain, genuine truths of Christianity, in
 “ their original simplicity, and the moral duties
 “ of life.

* * *

“ We are pleased to find that the proprietors of
 “ a work of this magnitude, which is calculated to
 “ do so much good in the world, have begun to pub-
 “ lish an edition in weekly numbers; by this method
 “ the purchase will be made easy to the inferior
 “ Clergy, to whom it conveys many necessary in-
 “ structions, and to the mass of the people, whose
 “ lives and conversations will be reformed and a-
 “ mended by reading it.”

Dr.

Dr. STEVENSON, of Newark, in an Essay inserted in a Publick Paper, has given his sentiments of the Bishop's Works in the following terms:—

“ I scruple not to say that the Works of the Bishop
“ of Sodor and Man, wherever they are read, (and
“ all Christians should read them) will do more
“ essential good in private life, so far as intellectual
“ happiness, and that salvation in future which the
“ Gospel of Christ holds forth, are concerned, than
“ half the writings of the present century. As such,
“ I would recommend them to all who believe there
“ is a life beyond this, and are convinced the attain-
“ ment of that everlasting life is an object infinitely
“ interesting, beyond all that excite the passions, sti-
“ mulate the exertions, or captivate the hearts of
“ mankind. There is a sincerity, an affectionate
“ earnestness, a heart-felt solicitude to do good, in
“ the Bishop's manner, with a happy fluency of
“ thought, and an unaffected simplicity of language,
“ which have not, I think, been exemplified since
“ the times of Christ and his Apostles, and which are
“ only extant (but alas! seldom read) in the Evan-
“ gelists and the Epistles.”

The Reviewer of New Books in the English Chronicle speaks thus of this Work:—

“ IN an age when the pomp of erudition, and
“ the ornaments of stile, are much more affected in
“ theological disquisitions, than the easy simplicity
“ and

“ and genuine piety which is in every respect so
“ much better suited to the subject, the treatises of
“ this excellent Prelate cannot be held in too high
“ estimation, nor be read with too much reverence
“ and attention. Religious zeal has some resem-
“ blance to the vulgar feelings of unrefined love, in
“ this respect, that no man writes well in either,
“ without having felt them with fervour and since-
“ rity. If that criterion be a just one, there is per-
“ haps no author on record who will stand higher
“ in the honourable predicament of religious wri-
“ ters, than the humble, the good, and the amiable
“ Bishop Wilson. — There are ninety-nine of his
“ Sermons in the work before us; and a man must
“ be extremely warped by an attachment for the
“ common tinsel of fashionable declamation, who
“ feels an incapacity to peruse them, without any of
“ the unfeeling somnolency which almost always ac-
“ companies the reading of such subjects; and he
“ must be very erudite indeed, who goes through
“ the whole, without deriving a considerable portion
“ of theological improvement.”

On BISHOP WILSON, and his WORKS.

AND is the Godlike WILSON then no more?
 From earth's chill realms is he for ever fled?
 Her ceaseless tears must woe-struck Mona pour,
 And wail, disconsolate, her Patriarch dead?

Yes, so JEHOVAH will'd: the hoary Saint
 Pisgah's high summit gain'd, his longing eye
 On heav'nly Sion's tow'rs with rapture bent,
 And pitying Angels rais'd him to his promis'd sky.

Illustrious Prelate! when shall thy like be found?
 Virtues like thine where may we hope to see?
 How pure the dazzling lustre beam'd around,
 Reflected from thy glowing piety!

Faith, Hope, and Charity, with heads reclin'd,
 All, mutely eloquent, their griefs proclaim:
 For each an empire held in WILSON's mind,
 And fondly triumph'd in his deathless name.

But hark!—what sound thus strikes my ravish'd ear?
 Oh! yes, 'tis he; full well the voice I know;
 And my heart beats, by turns, with joy and fear,
 As from his tongue the moving accents flow.

Still speaks he to us in the fair record,
 Passion's rude impulse mighty to controul,
 As skilfully he wields Truth's radiant sword,
 And to contrition awes the guilty soul.

Thrice venerable Father! on my heart
 Be thy wise lessons ever deep impress;
 That, by Thee modell'd, I may have my part
 In that ecstatic bliss which crowns thy glorious rest.

THOMAS HORNE,

Nov. 28, 1782.

Vicar of Withington near Hereford.

ISLE OF MAN.

To the Rev. Dr. Wilson, Prebendary of Westminster, &c.

“ At this primary Convocation holden at Bishop’s Court
 “ Chapel, on Thursday in Whitfun Week, 1781, under
 “ the Presidency of the Right Reverend Father in
 “ God Dr. GEORGE MASON, Lord Bishop of this
 “ Diocese:

“ WE, the Archdeacon and Clergy of this Isle
 “ with his Lordship assembled, take the opportunity,
 “ at this solemn meeting, to testify his Lordship’s
 “ and our own most grateful sense of your many ac-
 “ cumulated favours to the Diocese wherein you
 “ were born, and of which your most venerable
 “ father was a most illustrious luminary for more
 “ than half a century.

“ Your establishment of a Fund for the better
 “ support of our poor Clergymen’s Widows and
 “ Children, claims our most grateful and affectionate
 “ acknowledgments;—an institution first planned by
 “ your excellent father and yourself, and of which
 “ you have the pleasure to see the happy and blessed
 “ effects.

“ Our next tribute of gratitude is due for the
 “ generous donative of your divine Father’s Life and
 “ Works to the Parochial Libraries of this Isle, now
 “ possessed of another Treasure of Sacred Knowledge,
 “ and

“ and that primæval Piety of which the Right Re-
 “ verend Author was so bright an example.

“ The promise of an hundred guineas^o for the
 “ improvement and enlargement of our many in-
 “ competent churches and chapels, is another in-
 “ stance of your great regard for the honour of
 “ God, and the good of this Diocese, which with
 “ most grateful hearts we unanimously acknowledge,
 “ beseeching the Almighty to bless the remainder of
 “ your days with ease and comfort, and finally to
 “ reward all your acts of beneficence and charity
 “ with our Great Master’s cheerful compensation of
 “ Well done, good and faithful servant,” &c.

G. SODOR AND MAN.

WILLIAM MYLREA	DAVID HARRISON
CHARLES CREBBIN	PHILIP MOORE
JOHN MOORE	DANIEL GELLIN
DANIEL MYLREA	JOHN CRELLIN
THOMAS QUAYLE	T. W. WOODS
THOMAS CUBBOCK	WILLIAM CREBBIN
EVAN CHRISTIAN	ROBERT QUAYLE
SAMUEL GELL	THO. CHRISTIAN
HENRY CORLETT	WILLIAM CLUCAS
JOHN CLAGUE	NICH. CHRISTIAN.”
JOHN MORE	

• Since paid.



THE
L I F E
OF
THOMAS WILSON, D. D.
BISHOP OF SODOR AND MAN.

DOCTOR THOMAS WILSON, the venerable and apostolic Bishop of Sodor and Man, was born at Burton, a village in the hundred of Wirral, in the county palatine of Chester, on the 20th of December 1663; and, as he says himself in his Manuscript Diary, “of honest parents, fearing God.” He was baptized the Monday following, or, to use his own words, he “had an early right to the covenant of grace.”

The family from which he was descended had been inhabitants, time immemorial, of that part of the county of Chester. His father died in the year 1702; his mother, whose

maiden name was Sherlock, and who was born at Oxton in the same county, survived her husband a few years; so that both his parents lived to see him a Bishop.

In his Diary he always speaks of his parents in the most dutiful and affectionate terms; and it appears to have been his daily practice to offer up prayers for their temporal and eternal welfare. The following is the form he used on this occasion :

For my FATHER and MOTHER.

“ O Almighty Lord God, to whom the obedience of children to their parents is most acceptable, and all disobedience most displeasing, give me grace that I may always observe my parents with all kind of duty, obey them in all their just commands; be aiding to them if ever they shall stand in need of my assistance; that I may bear all their reproofs and the infirmities of their old age patiently; and that I may never grieve them by stubborn and evil courses.

“ Good Lord, forgive all the offences that I have at any time committed against my parents; increase the number of their days; keep them safe in body and mind; support them under all the sicknesses and infirmities of their declining years; make thy fatherly corrections as easy to them as to Thee seems
most

most meet, but make them useful to that great end, the salvation of their souls.

“ Grant, O Lord, that they may see their offspring prosper in the fear of Thee; and, to this end, I most humbly beseech Thee to give the same graces and good things to my brethren and sisters which I ask for myself, and especially the grace of obedience to Thee and to our dear parents, for whose care over us, and for all their godly instructions, we can never be sufficiently thankful to Thee and to them.

“ Hear, O blessed Lord, all our prayers for them and for one another, that when any of us shall depart this life, we may do it in peace and in thy favour; and that those who are left behind may not have reason to grieve as men without hope. Grant these things, O Father of mankind, for the sake of thy Son Jesus Christ. *Amen.*”

Great care was taken of his education; and, at a proper age, he was placed under the tuition of Mr. Harper, a very eminent schoolmaster in Chester, with whom he continued till he was sufficiently qualified for the University. He was then removed to Trinity college in Dublin, whither most of the young gentlemen of Lancashire and Cheshire were at that time sent, with an allowance of twenty pounds a year; a sum which, however small it may now be thought, was in those days sufficient

ficient for a sober student in so cheap a country as Ireland.

Upon Mr. Wilson's admission into the University, it was his intention to have studied physick; but he was persuaded by Archdeacon Hewetson to dedicate himself to the church, for which he seemed by nature more particularly designed. He did not, however, entirely relinquish the pursuit of medical knowledge; a circumstance which was afterwards productive of much benefit to the people of his diocese.

During his residence at Dublin, he conducted himself with the utmost regularity and decorum; and, by his diligent application, made a great proficiency in academical learning. He continued at College till the year 1686, when, on the 29th of June, he was, at the immediate instance and desire of his friend the Archdeacon, ordained a Deacon by Dr. Moreton, bishop of Kildare. The ordination was held for him alone, on the day of the consecration of the church of Kildare, in the presence of a very numerous congregation; and our pious divine ever after kept the anniversary of it holy, and poured forth his heart to God in a particular prayer on the occasion; which is here inserted as we find it in a Memorandum-Book on which he set a great value:—

*On ST. PETER'S-DAY, when I was ordained
Deacon, 1686.*

“ Likewise must the Deacons be grave, not double-tongued,
“ not given to much wine, not greedy of filthy lucre.”

1 Tim. iii. 8, 9, 10. iv. 12—16. vi. 20, 21.

Read the whole office for ordering of Priests.

“ Almighty God, who of thy great love to mankind hast given thy Son Jesus Christ to be the author of everlasting life; who, having perfected our redemption, sent abroad into the world his Apostles, Prophets, Evangelists, and Pastors, by whose ministry he gathered together a flock in all parts of the world, to set forth the praise of thy name. For these so great benefits of thy eternal goodness, and for that Thou hast vouchsafed to call me, though very unworthy of that great honour, to the same office and ministry, I render unto Thee my most hearty thanks; most humbly beseeching Thee, by the same thy blessed Son, that as Thou hast given me a will, so Thou wouldest give me power and strength, to serve Thee in the sacred ministry of thy church, unto which I was, as on this day, called. To this end, give me, O Lord God, I humbly beg, a wise, a sober, a patient, an understanding, a devout, a religious, a courageous heart; that I may instruct the ignorant, reclaim the vicious, bear with the infirmities of the weak, comfort the afflicted, confirm the strong; that I may be an example

of true piety and sincere religion ; that I may constantly speak the truth, boldly rebuke vice, and chearfully suffer for righteousness' sake.

“ Let my great Lord and Master, let his example, be always before my eyes. Let my days be spent in doing good, in visiting the sick, and helping their infirmities, in composing of differences, in preaching the glad tidings of salvation, and in all the works of mercy and charity by which I shall be judged at the last day.

“ Give me grace and courage, that I may never desert my calling, though I should never meet with encouragement from the good things of this world ; but let my heart and its desires be there fixed, where true joys are to be found, and rewards laid up for those that serve Thee faithfully.

“ Grant, O Lord, that I may do nothing unbecoming an immediate servant and follower of Christ. Give me strength against all temptations, and especially against such as would draw me to dishonour Thee and my holy profession ; that by me, and by all those over whom I shall be appointed thy Minister, thy holy name may be glorified, thy kingdom enlarged, and that when I shall have preached to others, I myself may not be a cast-away.

“ Bless, O gracious God, all those that labour with me in this great harvest. Thou hast sent forth labourers: O prosper Thou
our

our handy work! Bless all degrees and orders in thy holy church, all Bishops, Priests, and Deacons; that in all places they may set forth thy glory, and set forward the salvation of all men. Give us all grace, that we may often and seriously lay to heart the nature and importance of our calling; that these thoughts may make us diligent and zealous, and that our zeal may ever be concerned in matters of real moment.

“ O God, look mercifully down upon this church in which I serve at thine altar; purge all its members from all atheism, heresy, schism, superstition, and profaneness.

“ And since Thou hast appointed me to live in these times, in which the salvation offered by Jesus Christ is either despised or made ineffectual by divisions of contending parties; grant, O Lord, that I may never be ashamed of thy Gospel, but rather suffer as becomes a good Christian; and that I may keep myself stedfast in the true faith, and not be tossed about with any wind of false doctrine, or the craft of men.

“ O God, who hatest nothing that Thou hast made, have mercy upon all Jews, Turks, and Infidels; fetch them home, blessed Lord, to thy flock, and make them one fold under one shepherd.

“ In an humble confidence that Thou, O God, wilt graciously receive the petitions of
all

all those who, in the name of Jesus Christ, call upon Thee; in his name, and for his sake, I most humbly offer these my supplications and prayers this day of my ordination; beseeching Thee to say Amen to these my desires, and to all other my petitions, which I shall offer, according to thy will, to thy divine Majesty."

The Memorandum-Book above-mentioned, was given him by his friend Archdeacon Hewetson, soon after the ceremony of his ordination. Mr. Wilson carefully preserved it, and continued to enter in it minutes of such occurrences as he thought worthy of notice, as well as his prayers on particular occasions. From this, and other books of the like kind, this account of his life is chiefly compiled.— At the beginning we meet with the following Memorandums, written by the Archdeacon; which are an affecting proof of his own piety, and of his sincere friendship for Mr. Wilson:

" MICH. HEWETSON'S *Memorandums, concerning the Consecration of the Church of KILDARE, and the Ordination of his dear Friend THOMAS WILSON, with some advices thereupon.*

" 1. Upon St. Peter's-Day, 1686, the Cathedral Church of Kildare was consecrated by the Lord Bishop of that diocese; he being assisted and attended on by the clergy of the diocese,

diocese, in surplices and hoods, besides strangers.

“ The ceremony being finished, the Dean of the Church read prayers, and after the second lesson, the Bishop confirmed a great number. The Dean likewise preached the Consecration Sermon, (in which he took notice of the Ordination too) which being ended, I having before prevailed with the Bishop to ordain my dear Tom Wilson, and being appointed by him to officiate as Archdeacon at the Ordination, (which was held for him alone) we put on our surplices, and I presented him to the Bishop sitting in a chair near the altar; who ordered him Deacon, in the presence of his Clergy and a great congregation. A Communion immediately followed, to which many of the laity as well as the clergy staid; and for that service we offered a piece of plate, being a *paten* worth between six and seven pounds, having on the inside this inscription :

“ DEO ET ALTARI ECCLESIAE CATHEDRALIS STÆ BRIDGIDÆ DARENSIS SACRUM ; with an IHS in the middle: On the reverse, in small letters, was engraved, *Ex unitis Devotionibus maxime Amicorum Mich. Hewetson et Tho. Wilson: Ille Presbyter, et Præbendarius Ecclesiae Cathedralis S^{ti} Patricij Dubl: Hic ad sacrum Diaconatus Ordinem solemniter admissus die Consecrationis hujus Ecclesiae, viz. Festo S^{ti} Petri 1686.*

“ The

“ The Bishop and his Clergy, (and we in particular) with several persons of quality of both sexes, were invited to the Minister of Kildare’s house, where we had a great entertainment, with which the ecclesiastical ceremony of that day concluded. But it was followed by a remarkable civil solemnity; for the Dean, being the present sovereign of the corporation of that town, and keeping a court that afternoon, at my desire (who had been for several years a freeman of that place) he admitted my dear friend too free of the corporation of Kildare, who was sworn and registered accordingly.

“ 2. M. H. advises his dear T. W. now entered into holy orders, to resolve to proceed in them, and to endeavour to render himself worthy of them; and, to that end, always to keep in mind the discourse we had the Sunday before he was ordained, when we together read over and considered the canons of both churches, the xxxix articles, and the office of ordination.

“ 3. That he would be careful to read over the said office, the xxxix articles, and as many of the canons as are requisite for him to be acquainted with, at least once every year; and that he would frequently peruse and consider all the rubricks in the Liturgy while he is Deacon; to the intent (as the church prudently advises in a rubrick at the end of that office)

office) he may be perfect and well expert in the things pertaining to the ecclesiastical administration.

“ 4. That when he is licensed and qualified for performing any part of his ministerial function, he strictly observe the laws of the holy church, nor ever deviate from the rubrick, except when he is commanded so to do, or is dispensed with by his ordinary, if it lies in the power of any ordinary to contradict or dispense with what is established either by acts of parliament or canons.

“ 5. He is further advised to observe the church's festivals and fasting days, as far and as well as possibly he can, and as his health (I mean as to the latter) will bear. And if upon every Sunday and Holiday he read the proper Collect, Epistle, and Gospel, privately, before he goes to church, and one chapter in the Whole Duty of Man every Sunday, he would, in so doing, imitate the practice of his dear friend.

“ 6. To say the Morning and Evening Prayer, either publicly or privately, every day, is, he knows, the Church's express command in one of the rubricks before the calendar.

“ 7. And if besides he use private devotions, at least twice a day, and read every day one chapter in the English Bible to choose, that he may be well acquainted with the letter of
the

the text, he will do a thing in itself pious, to himself profitable, and will herein too comply with the usage of his dearest friend.

“ 8. Never to miss the church’s publick devotions twice a day, when unavoidable business, or want of health, or of a church, (as in travelling) does not hinder. In church to behave himself always very reverently, nor ever turn his back upon the altar in service-time, nor on the Minister, when it can be avoided. To stand at the Lessons and Epistle, as well as at the Gospel, and especially when a Psalm is sung; to bow reverently at the name of Jesus, whenever it is mentioned in any of the church’s offices; to turn towards the east when the *Gloria Patri* and the Creeds are rehearsing; and to make obeisance at coming into and going out of the Church, and at going up to and coming down from the altar; are all antient, commendable, and devout usages, and which thousands of good people of our church practise at this day; and amongst them, if he deserves to be reckoned amongst them, T. W.’s dear friend.

“ 9. When he has a cure of souls, T. W. is earnestly desired to celebrate a Communion as often as he can get a convenient number to communicate with him; and to urge his people to the frequent performance of *that* more than any other Christian duty, it being indeed the end of all the rest, as well as the chief of them all; and in the mean time,
never

never to miss any opportunity of receiving it that offers itself in the place where he resides; no, not to turn his back when he sees the holy elements upon the altar, although he knew not there would be a communion until he came into church.

“ 10. To avoid in his sermons all deep and unuseful speculations; all matters of controversy that do not necessarily offer themselves; and all juvenile affectation of fine language, wit, and learning. St. Paul, his king, and his own discretion, will direct him, and therefore he needs none else to counsel him.

“ 11. As to his usual conversation and behaviour, the Apostle tells him, that a Deacon must be *grave*; which seems to direct what his garb should be, what places he should refrain going to, from what kind of company he should abstain, and how he should demean himself in company. Neither should such books be usually read or delighted in, or such persons be chosen for companions, or such places be frequented by a Clergyman, as appear profane, atheistical, or disserviceable to religion.

“ But he is especially advised to forbear conversing frequently and familiarly with that sex which gives the most temptation, and the most to unmarried Clergymen; seeing we are commanded to abstain from all appearance of evil.”

Mr.

Mr. Wilson's good conduct, and his consequent preferment, gave very great pleasure to his friend the Archdeacon; who continued to correspond with him till the year 1704.

The exact time of Mr. Wilson's leaving Dublin is not known; but it is understood that he quitted the university sooner than he at first intended, on account of the political and religious disputes of those days;^a nor could it have been long after his ordination that he took his leave of Ireland; for on the 10th of December in the same year, (1686) he was licensed, by Thomas Lord Bishop of Chester, to be the curate of New Church, in the parish of Winwick, in Lancashire, of which Dr. Sherlock,^b his maternal uncle, was then rector. His stipend was no more than thirty pounds a year; but being an excellent economist, and having the advantage of living with his uncle, this small income was not only sufficient to supply his wants, but it enabled him to administer to the wants of others; and for this purpose he set apart one tenth of his income.

On the 20th of October, 1689, Mr. Wilson was ordained a Priest by Nicholas Lord Bishop of Chester; an event that occasioned the following resolutions :

^a From private information.

^b This Dr. Sherlock was a very pious and worthy divine. He was the author of some excellent prayers and meditations, intitled, "The Practical Christian; or Devout Penitent;" of which several editions have been printed. To the sixth there is prefixed a short account of his life, written by Bishop Wilson.

" Certain

“ Certain things to which, after serious consideration, I think fit to oblige myself in the beginning of my days, that I may not be tempted, by any worldly advantage, to sin against God,—do violence to my conscience,—scandalize that holy profession of the Ministry to which it has pleased God to call me,—nor bring a curse upon what it shall please him to put into my hands.

“ 1st. I resolve never to give any person any manner of bribe or gift, nor make any manner of contract or promise, for a church preferment, though never so good, and the consideration how inconsiderable soever it be.

“ 2^{dly}. That I will never give a bond of resignation upon any consideration whatever ; being fully persuaded, that when God sees me fit for such an employment, he can bring me into it without subjecting me to these conditions, (which I verily believe are unlawful) and if I can never have any ecclesiastical preferment but upon these terms, I am satisfied it is God’s will I should have none.

“ 3^{dly}. Considering the scandal and injury of pluralities to the church, I resolve never to accept of two church livings with cure of souls, (if such should be ever in my choice) though never so conveniently seated.

*“ 4^{thly}. I resolve, that, whenever it shall please God to bless me with a parish and a cure of souls, I will reside upon it myself, and
not*

not trust that to a curate which ought to be my own particular care.

“ That I may not ensnare myself by *residence*, I mean such as the Bishop of the Diocese shall determine, not only to be consistent with the laws of the land, but such as an honest conscientious man may venture his salvation upon; because, for ought I know, some such cases there may be.”^c

To these resolutions Mr. Wilson ever after faithfully and religiously adhered.

It was not long before Mr. Wilson's religious deportment and amiable conduct in private life recommended him to the notice of William Earl of Derby; who, in the year 1692, appointed him his domestick chaplain, and preceptor to his son James Lord Strange, with a salary of thirty pounds a year. He was soon after elected master of the alms-house at Latham, which brought him in twenty pounds a year more. He had now an income far beyond his expectations, and even beyond his wishes, except as it increased his ability to do good: Blessed with a liberal heart, and thoroughly disposed to charity, he made use of the good gifts which God had bestowed, to such purposes only as he considered were for the glory of the great Author and Giver, and the benefit of his neighbours in dis-

^c Archdeacon Hewetson's Memorandum-Book.

trefs. Accordingly, we find that he now set apart one-fifth of his income for pious uses, and particularly for the poor.

“MEMORANDUM. *Easter-Day*, 1693. It having pleased God, of his mere bounty and goodness, to bless me with a temporal income far above my hopes or deserts, and I having hitherto given but one-tenth part of my income to the poor, I do therefore purpose, and I thank God for putting it into my heart, that of all the profits which it shall please God to give me, and which shall become due to me after the 6th of August next, (after which time I hope to have paid my small debts) I do purpose to separate the fifth part of all my incomes, as I shall receive them, for pious uses, and particularly for the poor. T. W.”

“*August*, 1693. The God that gave me a will to make this solemn purpose, has given me grace not to repent of it; and he will give me grace to my life's end. *Amen.*—‘ Though
‘ I give my goods to feed the poor; and though
‘ I give my body to be burned, and have not
‘ charity, it profiteth me nothing.’

The manner in which he made this dedication was as follows: On the receipt of all monies, he regularly placed the portion designed by himself, as well as what was given him by others, for charitable uses, into the drawer of a cabinet, with a note of the value,

to be kept sacred for the use of the poor, and on no account whatever to be touched for any other purpose. The form of the note, as follows, is copied from the original :—

“ Jan. 29, 1750-1. Put into this drawer twenty pounds British, being one year’s money, the bounty of the Right Honourable the Lady Eliz. Hastings, for the year, and payable at Martinmas, 1750.

“ THOMAS SODOR AND MAN.”

If the money placed there was his own, the note differed only in distinguishing from whence, or how the money had been paid to him :—And into this sacred repository, called *The Poor’s Drawer*, at first a tenth, then a fifth, a third, and at length the half of his revenues, were placed; and whenever he deposited the poor man’s portion, he did it with the same awe and reverence as if it had been an offering to Heaven.

Prayer at setting aside ALMS for the POOR.

“ It is by thy bounty and providence, O God, that I want nothing which is needful either for my soul or body. Be pleased in mercy to receive this small acknowledgment of my thankfulness and gratitude for the many favours which by thy goodness I every day meet with; and give me grace, that while I am able I may never turn away my face from any poor man, that thy face, and the light of thy

thy countenance, may never be turned away from me. O Lord, my God! whatever I have prepared for the poor cometh of Thee, and of thine own do I give Thee. Pardon all my vain expences, and teach me so to husband the riches wherewith I am intrusted, that I may always have wherewith to offer a testimony of my duty to my great Benefactor, to be bestowed on such poor people as thy good providence shall direct to me for relief. And the good Lord direct my hand, that I may give where there is most need; and after such a way as shall most please Thee. Give a blessing to what I distribute, that I may do thy poor good, and that they may own thy hand in it. And grant, O Lord, if it should ever be thy good pleasure to change my circumstances into a lower condition, that I may bear it patiently; believing assuredly, that I have a treasure in Heaven, to which place I most humbly beseech Thee to bring me and my family, for the sake of Jesus Christ. *Amen.*"

"If there shall be a poor man within any of thy gates, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and lend him sufficient for his need. Thine heart shall not be grieved, when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works. Deut. xv.

"Blessed be the man that provideth for the poor and needy: the Lord shall deliver him in the time of trouble. Ps. xli. 1.

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Prov. iii. 27.

- “ He that hath pity upon the poor lendeth unto the Lord; and look what he layeth out it shall be paid him again. Prov. xix. 17.
- “ Blessed are the merciful, for they shall obtain mercy. Matth. v. 7.
- “ Call the poor, and thou shalt be blessed, for they cannot recompense thee. Luke xiv.
- “ Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the Love of God in him? 1 John iii. 17.
- “ There can no good thing come to him that giveth no alms. Eccclus. xii. 3.
- “ Bow down thine ear to the poor, and give him a friendly answer with meekness. Eccclus. iv. 8.
- “ Be as a father to the fatherless, and as a husband to the widow: so shalt thou be as a son of the Most High, and he shall love thee more than thy mother doth. Eccclus. iv. 10.
- “ Lay up thy treasure according to the commandments of the Most High, and it shall bring thee more profit than gold. Shut up alms in thy store-houses: and it shall deliver thee from all affliction. It shall fight for thee against thine enemies, better than a mighty shield. Eccclus. xxix. 11, 12, 13.”

“ *So hath the Lord ordained, that they which preach the gospel should live of the gospel.*”^a

“ O God, who hast graciously allowed us a recompence for our labours, make me, I humbly beseech Thee, a faithful steward of that part of thy revenues committed to my charge, that I may give thy servants their portion of meat in due season; that I may not feed myself nor family with that which belongs to thy poor. But above all, I beseech

^a See Matthew, x. 10.

God to give me grace that I may preach the Gospel, as well as live of it, and that when the Lord cometh, he may find me so doing. *Amen.*"

Mr. Wilson's resolutions, which we have before stated, being entered into from a full conviction of their propriety, and considered by him as matter of religious obligation, no motives of interest could induce him to depart from them. And accordingly, when he was soon after put to the trial, by Lord Derby's offering him the valuable living of Baddefworth in Yorkshire, (his Lordship intending that he should still continue with him as chaplain, and tutor to his son) he refused to accept it, as being inconsistent with "the resolves of his conscience against non-residence."

On Friday the 29th of September 1693, as he was returning from Litchfield, he fell ill at Nantwich; but the next day, he says, "Having used some means I grew better, and so with some difficulty got home to Knowesly:—the next day I fell sick of a violent fever; the physicians despaired of my recovery; and yet it pleased God, of his great mercy and goodness, to bring me back from the gates of death. The reflections I cannot choose but make upon this are as follow:

" 1st. That very day se'nnight before, I was guilty of a very great fault, which I am sure

was very offensive to God, and which. I had not repented of; and perhaps had not done it to this day, but had gone on in my wickedness, if God had not by this or some other fatherly correction diverted me.

“ *2dly.* I began my journey (contrary to a former resolution) on a Sunday, which, without great necessity, I think I ought not to have done; that day being particularly appointed for God’s service.

“ *3dly.* I cannot but reflect how very dangerous a thing it is to leave the settling of a man’s temporal and spiritual affairs till he is seized with sickness; since I find, by a just experience, how very unfit one then is for any manner of business.

“ *4thly.* That my recovery and second life was manifestly owing to God, is what I cannot but acknowledge; that therefore, as I ought never to forget the mercy, so ought I to spend the remainder of this life to the honour, and in the service of the Author of it; which, by the grace of God, I will do.

“ *5thly.* I am now most sensible, that sickness is an excellent means of bringing us nearer to God. As then I am, by what God has wrought in me, extremely satisfied that it was the great blessing of my life, I ought (as my Master’s service obliges me to it) to take all occasions of making God’s fatherly correction

rection useful to those who are chastised by this or any other affliction.

“ And may the good and merciful God, who has put these good reflections into my heart, may He give me grace never to forget them, nor the blessing I this day received. May I, dear God, never provoke Thee to plague me with diseases, nor bring thy punishments upon me, which Thou never dost, unless we force Thee by our repeated transgressions. This, I confess with all sense of sorrow, was my case; and Thou, O God, hadst been less kind to me, hadst Thou been less severe. I acknowledge thy justice, and I acknowledge thy favour. Couldst Thou have been just and not merciful, I had been utterly destroyed; hadst Thou been merciful and not just, I might have gone on in my wickedness, till I had brought down destruction upon my own head. It is good for me that I have been in trouble, for I have since learned to keep thy commandments; but it had not been good for me, had I not fallen into the hands of a merciful God. Since therefore Thou didst in great mercy restore me to my former health; since Thou has given me a new life, give me grace likewise, without which my life will be no blessing to me; give me grace, I humbly beg, to serve Thee with this life which is thine. Thou needest not, O God, my service, but accept of my ambition of serving Thee; I would do something that might be

c 4

acceptable

acceptable to my great benefactor. Thou desirest no sacrifice, else I would give it Thee; *I offer my life, to be employed in thine immediate service, to which I have dedicated it.* I will preach thy ways unto the wicked; and by my ministry, if Thou seest good, sinners shall be converted unto Thee. They shall taste and see how gracious the Lord is to those whom he chastises in his love.

“Blessed are all they that put their trust in him; and blessed be the name of the Lord, who has indulged me this opportunity of returning my hearty thanks for this mercy in particular, which I do this day commemorate. To whom, with the Son and the Holy Ghost, be ascribed all praise, honour, and glory, by me, and all that are sharers of these mighty blessings. *Amen.*”

The same regard to the dictates of his conscience which urged Mr. Wilson to the foregoing resolutions, influenced his whole behaviour; and it was not long before he gave his noble patron an extraordinary and convincing proof, that nothing could deter him from pursuing the paths of his duty, or restrain his zeal in a good cause.

In consequence of an extravagant way of living, and a negligent inattention to his affairs, Lord Derby was very much involved in debt. Mr. Wilson beheld with concern, and wished to correct, this error in his Lordship's conduct,

conduct. His reflections upon this occasion display, in a most pleasing manner, his active benevolence, and his disinterested regard to justice and equity.

Reflections upon my own present Circumstances,
Oct. 21, 1696.

“ It has pleased God to call me out of a family (which, though its honesty and industry, by God’s blessing, has secured it from poverty, yet is far from being rich) to a post which my own merits and prudence could never have brought me to. The several steps I have made to this place have been very extraordinary, and such as plainly appear to have been by the direction and goodness of God; from which I cannot but conclude, That since God has thus raised me, it must certainly be for some wise and good end; and that I might be obliged, by all the force of interest and gratitude, to do my duty in this state of life to which I am called. It is true, it may at first sight appear very hazardous to use that liberty and freedom which may seem necessary to advise and reclaim that great man whom I serve. But then I am to consider, that were I really to lose all my expectations, as well as what I have gotten, I am but where I was when God at first shewed me his favour. Nay, my education will still set me above my father’s house.

“ But

“ But this is not what I ought to fear: for cannot God, who raised me without myself, cannot He raise me, or keep me up, though my ruin should be designed and attempted? And perhaps it may never come to this: for who knows, but God may give a blessing to my honest endeavours? And then I am sure it will be the greatest advantage, as well as honour of my whole life, and an ease to my soul all my days; and if he only falls out with me, and discharges me his family, I have the glory and satisfaction of having done a great good work.

“ Now, if I neglect this which I take to be my duty, or, for fear of danger or any temporal consideration, put it off in hopes of a better occasion; I may justly expect that God, who raised me, (it may be for this very purpose) when I am found so backward in his service, will level me with the meanest of my father's house. My fortune is in his hand entirely; and He that could find a way to raise me without myself, can find out a way to ruin me in spite of my best endeavours.

“ And since in my conscience I know that I have not the least pretence to what I enjoy, but all is owing to his providence and goodness, I am his debtor for it; and I have no other way of making a return, but by doing my duty honestly, and leaving the event to God.

“ And

“ And may that Eternal Goodness inspire me with a resolution answerable to this good and great design! May no weak and cowardly apprehensions fright me from my duty! May I fear Him only who has power over my soul, as well as body, to destroy them both if I am disobedient to the heavenly command. Inspire me, O God, with a zeal and courage becoming my profession, that I may rebuke vice boldly, and discountenance wickedness wherever I find it, and be jealous for thy glory in the presence of the greatest men on earth. Above all, O Lord Almighty, make me to do some good in this station in which, by thy providence, is my present lot; that when Thou shalt please to remove me, (whether for the better or worse, thy will be done) I may not repent of having done no thing which Thou requirest of me. Grant this, O my great and bountiful Lord and Master, for the sake of Jesus Christ. *Amen.*”

Impelled by these reflections, Mr. Wilson waited on Lord Derby the next morning, in his dressing-room; and, after a short conversation on the subject, left with him the following letter :

“ MY LORD,

“ Nothing but a sense of duty and gratitude could have put me upon taking such a liberty as this, but because I have reason to

• Mr. Hewetson's Book.

believe

believe it concerns your Lordship, I can willingly hazard all the future favours your Lordship designs me, rather than be unconcerned and silent in a matter of this moment, though I have no reason to fear such a consequence. I do therefore, with all imaginable submission, offer these following particulars, touching your creditors, to your Lordship's consideration :—

“ 1st. Though several debts, as your Lordship urges, may be unjust, and perhaps most of the bills in part unreasonable, yet it is very probable that a great many are really just; and if these are not paid, those who suffer have a just complaint to God and man, which must certainly have a very ill influence upon your Lordship's affairs.

“ 2^{dly}. That several in the neighbourhood are undone if they are not speedily considered; they are forced to the last necessity, some to sell their estates, and others ready to leave the country, or lie in gaol, for debts which are owing to them from your Lordship. They come every day with tears and petitions, which nobody takes notice of, and so your Lordship never comes to know what they suffer and complain of.

“ 3^{dly}. Your Lordship sees what methods the rest who are more able are taking, and you know best what may be the consequence of what they are doing; but, however it ends,

ends, if their demands are just, they will still have reason to complain of the wrong that is done them.

“ *4thly*. Your Lordship is never suffered to know what influence these things have upon your temporal affairs; but I am ready to make it out, whenever your Lordship shall think it your interest to enquire into this matter, that you pay constantly one-third more for what you want than does any other person. I know very few care, or are concerned at this; but I am one of those who cannot but see and lament this hardship and misfortune, which cannot possibly be remedied, till your Lordship has taken some order with your creditors, and reformed those who shall have the disposal of your monies for the time to come.

“ *5thly*. I am not able to foresee how these things will end, and one cannot tell what they may be forced to attempt. It is too likely, that if any disturbance should happen in the government, their wants may make them desperate, and their numbers insolent. I have been lately told, that some of them have secretly threatened some such thing.

“ And now, my Lord, if I have said any thing unbecoming me, I hope your Lordship will pardon me, and believe it a fault of indiscretion rather than design. I mean honestly; and, that your Lordship may think so,

so, I do protest, in the presence of God, that I had rather beg all my life, than to be so far wanting to myself and that duty which I owe to God and your Lordship, as not to have given your Lordship these short hints by word of mouth and writing, which your Lordship could not possibly have but from some faithful servant, as I presume to subscribe myself, and, my Lord, your most dutiful chaplain,

T. W.”

“ Oct. 22, 1696.

“ An profecturus sim, nescio ; malim, successum mihi, quam
“ fidem deesse.”

Mr. Wilson's behaviour had been so uniformly regulated by the laws of virtue and religion, that his noble patron could not possibly entertain any suspicion of his being actuated by sinister motives in this proceeding; and having duly considered the affair, he was perfectly convinced of the impropriety of his own conduct, and the sincere attachment of his friend, with whose advice and assistance he immediately set about a reformation.

Thus Mr. Wilson, by his candour and sincerity, was at once the happy instrument of retrieving the reputation of his patron, and procuring a speedy relief for his distressed tradesmen and dependants.

† Mr. Hewetson's Book.

Nor did his zeal and integrity go unrewarded; for, in the following year (1697) the Earl of Derby offered him the bishoprick of the Isle of Man, which had been vacant ever since the death of Dr. Baptiste Levinz, who died in the year 1693. This kind offer, however, Mr. Wilson modestly declined, alleging, that he was unequal to, as well as unworthy of, so great a charge; and thus the matter rested, till Dr. Sharp, archbishop of York, complained to King William, that a bishop was wanting in his province to fill the See of Man; acquainting the king at the same time, that the nomination was in the Lord of the Isle, the Earl of Derby, but that the approbation rested in his Majesty; and urging the necessity of such an appointment, as the see had now been vacant four years,—a circumstance with which he apprehended his Majesty might be unacquainted. The King hereupon sent for the Earl of Derby, who was at that time master of the horse, and told him, that he expected an immediate nomination of a bishop for the See of Man, and that if his Lordship delayed it any longer, he should take the liberty of filling up the vacancy himself.* In consequence of this admonition, Lord Derby insisted on his chaplain's accepting the preferment; and accordingly Mr. Wilson was (to use his own expression) "forced into the bishoprick;"—

* From private information.

a promotion

a promotion for which he was in all respects eminently qualified, and which he justly merited as a reward for his faithful services to the Earl of Derby and his son.

During his residence with Lord Derby as his chaplain, he constantly used the following

Prayer for the FAMILY.

“ O Almighty God! by whom the whole world as one family is governed, I accept with all thankfulness the charge of this family where thy providence has made me a pastor and guide. Let thy grace and Holy Spirit, I most humbly beseech Thee, assist me in the doing of my duty; and if it be thy will, let not my labour be in vain. Give me the spirit of wisdom, that I may know how to instruct effectually; and a prudent zeal and courage, that I may oppose vice wherever I find it. Make me, great God, ever zealous for thy holy name and honour; that the just sense of my duty, and of my *particular and immediate relation to thy service*, may prevail with me above any other consideration whatever.

“ Bless the Lord of this house, with a just sense of Thee, the Lord of heaven and earth, and turn the bent of his affections from sensual love to the love of Thee; let not that power and greatness, which he has received from Thee for the advantage of others, be
made

made use of to their hurt and destruction. Let not that covetousness, which is the root of all evil, prevail over him, nor draw the curses of the injured world upon him and his posterity. May that powerful Word, which made a publican a disciple, and made that disciple so exemplary, charitable, and just; may that eternal Word and Spirit have the same influence upon his soul, that he may be truly the disciple of Jesus Christ; that by his example he may influence others to the practice of religion and virtue, and by his authority discountenance irreligion and vice.

“ Bless him and his family, in showering down the choicest of thy blessings upon his virtuous lady; and as Thou hast in her given us a great example of virtue and piety, grant that we may all follow her steps in the way which leads to eternal life. Let her zeal and sincerity encourage the good to persevere, and her piety provoke the wicked to amend their ways; that at last we may all meet, and become again one family, in the eternal mansions which Thou hast prepared for all that love and fear thy Name.

“ Let my prayers be acceptable in thy sight for James Lord Strange. Good God, go along with me in his education, and teach me by thy Holy Spirit how to instruct him in all the ways of religion, piety, and honour. Bless him, and make him good, that his greatness

ness may be more useful to the world, and his station and power beneficial to mankind. Preserve him from all dangers ghostly and bodily; and when he has lived long to thy honour, bless him with eternal life.

“ Bless all the rest of this family committed to my charge; and give them all grace that they may do their duties in their several places, not with eye-service as men-pleasers, but in singleness of heart, fearing Thee their great Master and Judge.

“ Thy power, O God, is unlimited; in mercy reduce all those that wander out of the way. Give us all a true and lively sense of our transgressions, that we may see the necessity of amending our lives, or of being for ever miserable.

“ O Lord, say Amen to these my prayers, and deliver me from the guilt of other men's sins; for the sake of Jesus Christ, my great Lord and Master. *Amen.*”

Mr. Wilson took great pains with his noble pupil. Want of consideration, and a precipitancy of temper, seem to have been the principal faults in this young nobleman's character; and his tutor exerted his best endeavours to correct his Lordship's disposition in these respects. The following extraordinary instance of his management, upon a particular occasion, is said to have produced
its

its proper effect:—One day, as Lord Strange was going to set his name to a paper which he had not read, Mr. Wilson dropped some burning sealing-wax on his finger; the sudden pain made him very angry, but his tutor soon pacified him, by observing, that he did it in order to impress a lasting remembrance on his mind, never to sign or seal any paper he had not first read and attentively examined.^h

On the 15th of January, 1697-8, Mr. Wilson, being first created Doctor of Laws by the Archbishop of Canterbury, was confirmed Bishop of Man, at Bow Church, by Dr. Oxenden, dean of the Arches; and the next day he was consecrated at the Savoy church, by Dr. Sharp, archbishop of York, assisted by the bishops of Chester and Norwich. On the 5th of April following, he landed at Derby-haven in the Isle of Man, and on the 11th he was enthroned in the cathedral of St. Germain's, in Peel Castle. From the prayer which he composed on the occasion, we may see with what piety and circumspection he entered upon his new dignity:—

^h In the *Biographia Britannica*, it is said, that Mr. Wilson accompanied his pupil Lord Strange into Italy, but this is a mistake, as Mr. Wilson was never out of the British dominions.

“ When I was enthroned in the Cathedral of St. Germain's, in Peel Castle, April 11, 1698.

“ In an humble and thankful sense of thy great goodness to a very sinful and very unworthy creature, I look up to Thee, O gracious Lord and Benefactor, who from a low obscurity hast called me to this high office, for grace and strength to fit me for it. What am I, or what is my father's house, that Thou shouldest vouchsafe us such instances of thy notice and favour? ‘ I am not worthy of the least of all the mercies which Thou hast shewed unto thy servant.’

“ O God, grant that, by a conscientious discharge of my duty, I may profit those over whom I am appointed thy Minister, that I may make such a return as shall be acceptable to Thee.

“ Give me such a measure of thy Spirit as shall be sufficient to support me under, and lead me through, all the difficulties I shall meet with.

“ Command a blessing upon my studies, that I may make full proof of my ministry, and be instrumental in converting many to the truth.

“ Give me skill and conduct, that with a pious, prudent, and charitable hand, I may lead and govern the people committed to my care;

care; that I may be *watchful* in ruling them; *earnest* in correcting them, *fervent* in loving them, and *patient* in bearing with them.

“ Let thy grace and blessing, O Father of mankind, rest upon all those whom I bless in thy name; and especially upon those who, together with me, are appointed to watch over thy flock.

“ Bless every member of this church; support the weak, confirm and settle those that stand, and feed our flock, together with ourselves, through Jesus Christ the chief shepherd.

“ Lord, who is sufficient for so great a work? Thou, O Lord, canst enable the meanest of thy creatures to bring to pass what Thou hast determined: be pleased to make me an instrument of great good to this church and people; and grant, that when I have preached to and governed others, I myself may not be lost or go astray.

“ Preserve me from the dangers of a prosperous condition, from pride, and forgetfulness of Thee; from a proud conceit of myself, and from disdain of others. Rather turn me out of all earthly possessions, than they should hinder me in my way to heaven.

“ If affliction be needful for me, let me not want it; only give me grace thankfully to receive and bear thy fatherly correction,
that

that after this life is ended in thine immediate service, I may have a place of rest amongst thy faithful servants in the Paradise of God, in sure hopes of a blessed resurrection, through Jesus Christ. *Amen.*"^h

" The Oath administered to the Bishop of Man at his Instalment. Administered to me April 11, 1698.

" My allegiance to the King's Majesty of England, and my former oaths according to the laws there reserved; I swear to be true to the Right Honourable the Earl of Derby, and his heirs, and will perform all such duties unto them as belong to my place being bishop here. And to my power shall defend and maintain the antient laws, statutes, and customs, proper and belonging unto this Isle, and prerogatives due to the heir thereof. And with my best advice and counsel be aiding and assisting to the captain of this Isle, or governor for the time being, for furtherance of the government and benefit of the said Isle. So help me God."

" THO. SODOR AND MAN."

" O God, the King of all the earth, grant that no breach of this oath may ever rise up in judgment against me. Look down in mercy upon this part of thy dominions; put

^h Memorandum-Book.

a stop to all growing evils, and to the judgments that must follow.

“ Endue the Lord of this Isle, and all that are put in authority under him, with wisdom from above, that they may govern with truth and justice; and that the people, whose duty it is to obey, may do it for conscience-sake.

“ Give us all a peaceable temper of spirit, that laying aside all partiality, we may study the things that make for peace. And that we may all join in promoting thy honour, the true religion, and the welfare of this whole nation; for Jesus Christ's sake. *Amen.*”

When he arrived at his bishoprick, he found the palace in a most ruinous state, having been uninhabited for eight years; nothing but an antient tower and chapel remaining entire. He was therefore obliged to re-build the dwelling-house, and almost all the out-offices, from the ground. He stocked the garden with fruit-trees, &c. fenced in the demesnes, planted many thousand timber-trees, and laid out a farm, which afterwards became valuable to himself and successors. The expences of these buildings and improvements amounted to the sum of fourteen hundred pounds. He says, “ It having pleased God to bring me
“ to the Bishoprick of Mann, I find the
“ house

“ house in ruins, which obliges me to interrupt my charity to the poor in some measure.” This interruption was, however, of short duration, and his beneficence ever afterwards increased with his income.

About this time the Earl of Derby again offered him the living of Baddefsworth, to hold in commendam, probably as a compensation for the dilapidations on his bishoprick; but this our conscientious Prelate refused, as utterly inconsistent with his duty, and with the obligation he had formerly laid himself under of *never taking two ecclesiastical preferments with cure of souls*, “ especially,” he says, “ when I must necessarily be absent from one of them; and of which resolution it does not yet repent me that I made it.” Jan. 28, 1697.^k He had before refused to give a bond of resignation to hold the living of Grappenhall in Cheshire, during the minority of Mr. Boardman, then an infant.

On the 16th of July, 1698, he laid the foundation-stone of a new chapel at Castle-town, which was built and paid for out of the ecclesiastical revenues. “ The Lord grant,” says he, “ that it may (when it is finished) continue a house of prayer to all ages.”^l

“ Bless, O Lord, thy Holy Church, and particularly this part of it, where Thou hast

^k M. Hewetson's Memorandum-book.

^l Memorandum-Book.

made me an overseer and guide. O my great Master, let me not satisfy myself in building and beautifying the places dedicated to thy honour, but assist me by thy Holy Spirit, that I may use my utmost endeavours to make every one of these people living temples of the living God, that they may believe in Thee, the *chief corner-stone*; and that by this faith, both they and I may at last come to worship Thee in Heaven, and to give Thee praise and glory for all thy mercies bestowed upon us; for ‘Thou art worthy, O Lord, to receive power, and honour, and glory, for Thou hast created all things, and for thy pleasure they are and were created.’^m

On the 29th of September, the same year, he set sail for England, and landed the day following at Liverpool, whence, after a short stay, he went to Warrington, where he paid his addresses to Mary daughter of Thomas Patten, esq; to whom he was married on the 27th of October, at Winwick church, by the Honourable and Reverend Mr. Finch,ⁱ the rector. Previous to his marriage, we find him, as on all other important occasions of

^m Son of the Earl of Nottingham. Mr. Finch, and his brother the dean of York, were both pupils to Dr. Sharp, archbishop of York, when chaplain to their father; and the Archbishop had the satisfaction afterwards of procuring preferment for them in his own cathedral. They both lived in the strictest friendship with Dr. Thomas Sharp, prebendary of Durham, and son to the Archbishop, till death. *Mr. Granville Sharp to the Editor.*

his

his life, a petitioner to Heaven in the following prayer :

“ Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.” Heb. xiii. 4.

“ Blessed be the God of Heaven, our great Creator, Lord, and Benefactor, who, knowing the wants and infirmities of all his creatures, hast by a most surprising goodness provided for all their necessities. And blessed be thy holy name, O Father of Mankind, who, knowing the weaknesses of our nature, and the manifold dangers to which we are exposed by our irregular passions, has provided so honourable a remedy as marriage for our comfort and safety. Good God, grant that I may never transgress those just bounds, which Thou hast set me to restrain the extravagant desires of my soul.

“ To this end, I beseech Thee, for the sake of Jesus Christ, to make that state of life comfortable to me, into which by thy favour I am going to enter.

“ It is not in man to direct his own steps; I do therefore flee to Thee, O Father, for thy blessing and guidance in this great change of my circumstances, most humbly beseeching Thee to grant, that I may do nothing unbecoming my office and the honourable station in which Thou hast set me. Make her
whom

whom Thou wilt make my wife *a meet help for me*, that we may live together to thy honour and glory in this world, and be made partakers of everlasting glory and happiness in the world to come. *Amen.*"

The Bishop staid in England till the 6th of April, 1699, when he took leave of his friends at Warrington, and arrived with Mrs. Wilson the next day, safe at his diocese.— This most amiable woman was every way the companion of his soul; pious, devout, and charitable, as himself. In his diary is the following prayer :

T. } *Wilson.* { *To be said every morning together*
M. } { *before we stir abroad.*

" O God, by whose favour and providence we are made one flesh, look mercifully upon us from Heaven, and bless us, and make us instrumental to the eternal welfare of each other.

" Give us grace that we may faithfully perform our marriage vows, that we may live in perfect love and peace together, in a conscientious obedience to thy laws, and in a comfortable prospect of happiness all our days.

" Grant, if it be thy gracious will, that we may live to see our children christianly and virtuously brought up; or, if in thy wisdom Thou shalt order it otherwise, be
pleased

pleased in mercy to provide for their everlasting happiness. In the mean time, give us grace that we may teach them, and our household, the fear of God, and be examples to them of piety and true religion.

“ Continue to us such a share of the good things of this world as to *Thee* seems most meet for us; and, whatever our condition shall be, enable us to be content and thankful. Vouchsafe us a share in the happiness of the next life; and thy blessed will be done for what shall happen to us in this.

“ Hear us, O God, for Jesus Christ his sake, the son of thy love. *Amen. Amen.*”

The Bishop had by this most excellent woman, four children: *viz.*

Mary, born Sept. 9, 1699; died Nov. 27, 1712.

Thomas, born Oct. 12, 1700; died June 8, 1701.

Alice, born Feb. 24, 1701; died June 3, 1703.

Thomas, the only surviving son of Bishop Wilson, was born the 24th day of August, 1703. His first instructions in the rudiments of the English and Latin Languages he received from his father; afterwards he was placed under the care of Mr. Clerk, of Wakefield in the county of York, who had at that time a flourishing school of considerable reputation. From this school, in the year 1721, he was removed to Oxford, and entered as a commoner at Christ-Church. He obtained the degree of A. M. in the year 1727; and the degree of D. D. was conferred

ferred on him in the year 1739, when he went out grand compounder. The sufferings which the Bishop underwent in defence of church discipline must have made the son known, and several patrons promised him favours, amongst others was Dr. Blackburn, Archbishop of York; but the Archbishop died before he probably had it in his power to make his promise good: however, in the year 1738, he was presented to the living of St. Stephen, Walbrook, by the Lord Chancellor, on the recommendation of Sir Joseph Jekyl, Master of the Rolls. He was nominated one of the chaplains to King George II. and in the year 1743 was appointed sub-almoner by the Bishop of Salisbury, and prebendary of Westminster. In the year 1733, Dr. Wilson married Mrs. Hayward, relict of Mr. Hayward, a merchant of London, by whom he had one son only, who died in his infancy. Mrs. Wilson's maiden name was Patten, and she was a relation of the Doctor's mother. The editor is not acquainted with any publication to which Dr. Wilson prefixed his name, but thinks he was the author of "Distilled Spirituous Liquors the Bane of the Nation," and "Ornaments of Churches considered:" the former, which is an octavo pamphlet, and passed through several editions, is said to have recommended the author to the notice of Sir Joseph Jekyl, and procured him his first preferment. The other is a quarto, and was written, as the title imports, with a particular view to the decorations of the parish-church of St. Margaret's, Westminster; with an Appendix, containing the history of the said church, an account of the altar-piece, and stained glass window erected over it. This was printed at Oxford in the year 1761. In a publication, which appeared after the Doctor's death, it
was

was strongly suggested that this book was in great part written by the Rev. Mr. Shebbeare. An interleaved copy, with many manuscript additions of the Doctor's writing, &c. is in the possession of the editor; but no circumstance appears, from which to infer that Mr. Shebbeare was the author, nor did any papers appear after the Doctor's death to inspire such a thought. This work, though published on a particular occasion, is a work of great merit, and will always deserve a place in the best libraries. Soon after the death of Mrs. Wilson, which happened in November 1772, the Doctor retired to Bath, where he resided till his death. A monument was erected in the chancel of the beautiful church of St. Stephen, Walbrook, in the year 1773, on which are the following epitaphs:

“ Sacred to the memory of Mrs. MARY
“ WILSON, the beloved and much-lamented
“ Wife of THOMAS WILSON, D. D. She
“ died the 4th of November, A. D. 1772,
“ aged 79, in the 40th year of their happy
“ marriage.”

“ To the memory of THOMAS WILSON, D. D.
“ Citizen of London, and Rector of this
“ parish upwards of forty-six years: he died
“ the 15th of April, A. D. 1784, aged 80;
“ only son of THO. WILSON, late Lord
“ Bishop of Sodor and Man.”

Prayer

Prayer for his Children.

“ Children and the fruit of the womb are an heritage and gift that cometh of the Lord.” Psa]. cxxxvii. 4.

“ O God, the father of our Lord Jesus Christ, for his sake be gracious unto the children which Thou hast given me; preserve them from dangers and all sad accidents; give them healthful bodies, understanding souls, and sanctified spirits, that they may remember Thee their creator all their days. Let me not be wanting in any part of my duty towards them. Give me grace to instruct them in the true religion; gently to correct their failings; honestly to provide for their necessary support; and to be an example to them of true piety, sobriety, and diligence.

“ But, if I do not live to be, and to do this unto them, be Thou, O God, their *father*, their *guide*, their *support*, and their *portion*, in this life and the life to come. Let thy restraining grace preserve them from the temptations of an evil world; let them seriously consider the vows that are upon them, and continue in that state of salvation, unto which Thou hast called them, unto their lives' end. And when they have done good in their generation, Lord, receive them into the inheritance of thy dear Son, for whose sake I most humbly beg to be heard. *Amen.*”

The

The following private prayers are copied from Mr. Hewetson's Memorandum-book:

Morning Prayer in private.

“ O most holy, blessed, and glorious Majesty of Heaven and Earth! Before Thee, the Author of my being, I humbly prostrate myself this morning; most gratefully acknowledging the duty which I owe to Thee, both as I am thy creature, and as I am a Christian; and that I have so often neglected this duty, or been backward and cold in the performance of it. This, now I am in my right mind, I justly condemn myself for; I heartily bewail it, and in the bitterness of my soul repent of it. And, because I am not worthy to be heard for my own sake, I set before Thee the merits of thy Son, who is the propitiation for our sins; for his righteousness pardon the offences of me thy servant, and grant me those things by thy mercy, which by the strict rule of justice are not due to me: Heal all the naughty inclinations of my soul, and perfect in me a hearty love unto holiness; that by thy grace I may perform all those engagements that are upon me. And blessed be the goodness of God, which has so often prevented me with that grace, to which I owe all the good thoughts that are in my heart, all the motions of my soul to virtue and piety, and all the effects of them in the whole course of my life.

“ I thank

“ I thank Thee, O Heavenly Father ! for all the blessings which I have (undeservedly) received from Thee; and particularly, for that Thou hast kept me the night past from all perils of body and soul; and hast given me a comfortable sleep, which favour Thou hast denied to many others; and raised me up with desires of continuing to be thy faithful servant, this day, and the remainder of my life.

“ Deny not, therefore, dear God, the desires of a soul that offers up itself, *without reserve*, to thy service. Preserve me always in this serious temper of mind,—That a just sense of my duty may make me evermore ready and forward to it;—that the sense of my weakness may make me watchful and diligent; and that the remembrance of my former negligence may make me more fervent and pressing;—that the goodness of thy commands may make my obedience more cheerful;—and that the great dangers I have escaped, and the blessings before me, may provoke me to persevere most patiently in all well-doing:—so that I may be like my great Lord and Master, that I may do him some honour while I live in the world; and walk worthy of the mighty privileges he has bestowed upon me.

“ But above all, it is the desire of my soul, and my humble petition, that I may serve
VOL. I. F Thee

Thee faithfully in the sacred ministry of thy Church. To this end, give me, O Lord God, I humbly beg, *a wise, a sober, a courageous, and a patient heart*; that I may be able to instruct the ignorant; give no offence to the weak, but help their infirmities; that I may boldly rebuke vice, and cheerfully suffer for righteousness' sake.

“ O, that I may always have the example of my great Master before my eyes; be always doing good, visiting the sick, and helping their infirmities; composing of differences; and preaching the glad tidings of the Gospel; that I may neither do, speak, nor think, any thing that is contrary to thy will: so that by me, and by all those over whom I shall be appointed thy minister, thy holy name may be glorified, and thy kingdom enlarged.

“ This, O Lord, is the sum of all my desires,—that every day of my life may be a nearer approach to eternal happiness. I wholly leave my temporal concerns to thy good providence, that Thou mayest order what thou judgest to be most convenient for me: and this I cheerfully do from a grateful experience of what Thou hast already (without my deserving) done for me.

“ Grant that my condition (if it be thy holy will) may be so far prosperous, as that I may serve Thee cheerfully and without distraction; all besides that I desire is, that
Thou

Thou wouldest be pleased to give me a mind contented with what Thou shalt think fit to allot me; and an upright conscience, that I may not desire by any unjust methods to better my condition.

“ Make me, O Lord and Master, a faithful steward, of all the good things which Thou hast already committed to my charge; and whilst Thou art pleased to continue to me that prosperity which I enjoy, fill me with such a sense of thy goodness, that I may be more ready to do good to those that are in misery; and that by a sober and moderate use of thy blessings, I may be prepared to endure patiently whatever change Thou shalt be pleased to order for me into a worse condition.

“ Conduct me safely, by thy good providence, through all the temptations and troubles of this life, to that blessed place, where our Lord Jesus Christ liveth and reigneth with Thee, in the unity of the same Spirit, one God, world without end. *Amen.*”

Evening Prayer in private.

“ O Lord, the Creator of the world, I do here in all humility present myself before Thee, to pay my *Evening homage*, beseeching Thee to accept of my soul and body, a living sacrifice to Thee, my God, who hast made and redeemed both; but most unfit, O Lord,

are they to be to Thee presented, until I have obtained thy gracious pardon for the many sins by which they have been both defiled. My whole nature is corrupt, exceeding prone to evil, and averse to good; my understanding is full of ignorance and errors, my will perverse; my passions are ungovernable, and my senses have been the inlets of all impurity; all the faculties of my soul and body have been abused. Lord, pity, and cleanse, and forgive, and accept, and save me, for thy mercy's sake!

“ There is nothing, O merciful Father, so afflictive to me, as the remembrance that I have at any time offended thy sovereign authority; I am heartily sorry for the breaking of any of thy sacred, righteous, and good laws; I abhor the thoughts of doing so again, and do seriously protest against it. Remember not therefore the sins and offences of my youth, and in great mercy blot out those of my riper years; then will my God be much pleased with the daily sacrifices of his servant, and will not repent that he has added another day to the years of my life.

“ And now, O Lord, I ascribe it with all thankful acknowledgments to thy goodness and providence, that I have this day been preserved from all evil and sad calamities, and that none of thy judgments (to which I
was

was justly liable) have fallen upon me. But that Thou hast liberally, and with a bountiful hand, supplied me with the necessities of this life; that Thou art still pleased to support me in a condition so much above my birth, my desert, and even beyond my thoughts. This creates in me such a sense of gratitude as I am not able to express. Dear God, add this to the rest of thy favours to thy unworthy servant, that he may never forget to praise thy Holy Name, for all the graces and blessings he every day receives from thy hand. Possess me with such a deep sense of the obligations I have to Thee, and the great kindness Thou hast done me in engaging me to be thine *immediate servant*, that Religion may be the very business of my life; my greatest pleasure, to please Thee; and my highest design, to attain eternal happiness.

“ Give me grace, that I may always have this resolution in my mind, (*as I have the vow upon my soul*) to serve Thee in the impartial performance of every known duty. Thou needest not, O God, *my service*; but I beseech Thee to accept of my ambition of serving Thee in holiness and righteousness all my days.

“ Into thy hands I commend this night both my soul and my body, which have by Thee been mercifully preserved in safety all
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this

this day. I repose myself in the belief of thy watchful providence, that Thou givest thy Angels charge of us; and that if Thou see'st good, no evil can come nigh us. And grant, O Lord and Judge of mankind! that I may so pass all the days and nights of my life in thy fear, and to thy glory, that when the great day shall come when no night will follow, I may, by the merits of Christ, receive a crown of glory which Thou dost promise to them that love Thee. These things, and whatever else my necessities or my charity oblige me to pray for, I most humbly beg in the name and in the words of our blessed Saviour:—

“ Our Father, &c.”

The excellence of the Bishop's piety, as a parent, did not consist in heaping up riches for his children; he considered himself as the steward, not as the proprietor, of the revenues of his bishoprick; and to what use they ought in his opinion to be applied, we learn from the following memorandum :

“ MY CHILDREN,

“ If I do not live to tell you why I have saved no more for you out of my bishoprick, let this satisfy you: That the less you have of goods gathered from the Church, the better the rest that I leave you will prosper. Church-livings were never designed to make families, or to raise portions out of them,

but

but to maintain our families, to keep up hospitality, to feed the poor, &c. And one day you will be glad that this was my settled opinion: And God grant I may act accordingly!

“Remember, that the daughter of a priest, if taken in a fault, was to be put to death under Moses’s law. *Levit. xxi. 9.*

“I never expect, and I thank God I never desire, that you or your children should ever be great; but if ever the Providence of God should raise any that proceed from my loins to any degree of worldly wealth or honour, I desire they will look back to the place and person from whence they came: this will keep them humble and sober-minded. But above all, I desire they will never think themselves too good to be servants.”

And he lived to hear his surviving child thank him for the blessing he bestowed, more valuable than riches; which, however, his son enjoyed,ⁿ not unmindful of his father’s precepts and example, which he always admired and pursued; though, as he modestly expressed, *non passibus æquis*.

The annual receipts of the bishoprick did not exceed three hundred pounds in money: Some necessaries in his house, as spices, su-

ⁿ His son became possessed of his mother’s jointure when of age; and went out from Oxford Grand Compounder with the degree of D. D. May 10, 1739.

gar, wine, books, &c. must be paid for with money; distressed or shipwrecked mariners, and some other poor objects, required to be relieved with money: but the poor of the island were fed and clothed, and the house in general supplied from his demesnes, by exchange, without money. The poor who could weave or spin found the best market at Bishop's-Court, where they bartered the produce of their labour for corn. Taylors and shoemakers were kept in the house constantly employed, to make into garments or shoes^o that cloth or leather which his corn had purchased; and the aged and the infirm were supplied according to their several wants.^p

He took the greatest care to find out the most deserving objects of charity; yet was it probably often bestowed amiss; and indeed he was frequently told so by those who envied his virtues, but would not imitate his example.—“It may be so,” he said, “but I “ would rather give to ten unworthy, than

^o The shoes worn by the poor of the island were at that time chiefly made of untanned leather.

^p Mr. Moore of Douglass informed the Editor, that he was once witness to a pleasing and singular instance of the Bishop's attention to some aged poor of the island. As he was distributing spectacles to some whose eye-sight failed them, Mr. Moore expressed his surprize, as he well knew not one of them could read a letter. “No matter,” said the Bishop with a smile, “they will find use enough for them; these spectacles will help them to thread a needle to mend their clothes; or, if need be, to keep them free from vermin.” And for this purpose he used to purchase three or four dozen pair at a time.

“that

“ that one deserving object should go away
“ without relief.”

If the persons who applied were inhabitants of the island, they were generally recommended by a note from their parish Minister: These notes of recommendation he kept regularly filed, and from these he entered the name and circumstances of his poor petitioners, in a large book kept for that purpose, which he called *Matricula Pauperum*, or the register of the poor.

We find, by the following memorandum, that the Bishop accustomed himself to a frequent recollection and review of his conduct:

MEMORANDUM. *Whit-Sunday, 1699.*

“ Upon a serious review of my time past, I find that I have been too negligent of the duties of my calling; I do therefore resolve solemnly, (being heartily sorry for what is past) that for the time to come I will rectify (by the grace of God) my ways in these following instances :

“ 1st. More diligently follow my studies.

“ 2^{dly}. Immediately regulate my devotions, and attend them constantly.

“ 3^{dly}. Preach more constantly than I have done.

“ 4^{thly}. Compose prayers for the poor families, in order to have them printed.

“ 5^{thly}. En-

“ 5thly. Endeavour with all my might to draw my heart from the care of the things of the world.

“ And that I may not forget these purposes, I resolve that this Memorandum shall remain as a record against me, until I have thoroughly amended in these particulars. The God of Heaven give me grace to set about the work immediately; and give me strength to finish it! *Amen. Amen.*”

We have little difficulty to believe, that these resolutions were strictly and religiously observed. His prayers and his sermons furnish a sufficient proof of his study; his prayers were constant and devout, with his flock and with his family; and three times a day he communed with his own heart privately in his closet. During the fifty-eight years of his pastoral life, except on occasion of sickness, he never failed on a Sunday to expound the Scripture, preach the Gospel, or administer the Sacrament, at some one or other of the churches of his diocese; and if absent from the island, he always preached at the church where he resided for the day. When in London, he was generally solicited to preach for some one or other of the public charities, being much followed and admired; and many who heard him have remarked the great beauty of his prayer before the sermon,

mon, particularly where he offers up prayers for those who never pray for themselves.

In the year 1699, he published a small tract, in Manks^a and English, entitled, "The Principles and Duties of Christianity," for the use of the island, the first book ever printed in the Manks language; and, with the assistance of Dr. Thomas Bray, he began to found parochial libraries, which he afterwards established and completed throughout the diocese, and gave to each a proper book-case, furnishing them with Bibles, Testaments, and such books as were calculated to instruct the people in the great truths of the Gospel, and which we hope are still remaining.

His family prayers were as regular as his public duties:—Every summer morning at six, and every winter morning at seven, the family attended him to their devotions in his chapel, where he himself, or one of his students, performed the service of the day, and in the evening they did the same. And thus it was he formed his young clergy for the pulpit, and a graceful delivery. In the prayers for his closet we meet with the purest sentiments of Christianity; and his *Sacra Privata* bear ample testimony of his

^a The Manks is supposed to be the ancient Gaelic, or Erse language.

^r This book was afterwards corrected and improved, and published under the title of "The Knowledge and Practice of Christianity made easy to the meanest capacities; or, an Essay towards an Instruction for the Indians;" under which title it was first published in the year 1740.

uniform

uniform piety, and the excellency of his understanding.

He kept a diary as well of the special favours in extraordinary deliverances, as of the merciful visitations and chastisements he experienced in a variety of instances.

On the 9th of December, 1700, a fire broke out in the Bishop's palace, about two in the morning, in the chamber over that in which the Bishop slept, "which," he says, "by God's providence, to which I ascribe all the blessings and deliverances I meet with, I soon extinguished; had it continued undiscovered but a very short space of time, the wind was so high, that in all probability it would have reduced my house to ashes.

"Blessed be God for this, and all other his mercies vouchsafed to me, and to my family; God grant that a just sense of his obligations laid so often upon me, may oblige me to such returns of gratitude as become such mighty favours. *Amen.*"^{*}

In the year 1703, he obtained the Act of Settlement, of which mention is made in his history of the Isle of Man;[†] but his great modesty would not permit him publickly to

^{*} M^r. Hewetson's Memorandum-Book.

[†] His History of the Isle of Man was, at the desire of Bishop Gibson, inserted in his second edition of Camden's Britannia.

say that he was the author of that benefit to his diocese, though it was attained solely by his indefatigable pains and application.

"August 6, 1703. In all thy ways acknowledge him, and he will bring it to pass."

"O all-wise Providence! who alone canst govern the affections of men, and give success to their lawful undertakings; in an humble confidence that it is according to thy good pleasure that I am concerned in this great affair, I do cheerfully undertake it for the good of this nation, where my lot is fallen; beseeching Thee to bless me in the way that I go, to preserve me from doing any thing which may displease Thee, or dishonour my holy profession; to dispose the hearts of those for whom, and with whom, I am to act, that thy will may be done and submitted to; and that Thou, O God, mayest have the honour of governing the world according to thy most wise purposes. *Amen.*"

"Sept. 6, 1703. Blessed be God for his favours. On this day I was, I hope, an happy instrument in bringing the Lord of Mann and his people to an agreement; his Lordship having this day condescended to settle them upon a certain tenure, or rather to restore them to their ancient tenure, which has been uncertain for more than one hundred years. What the consequence may be, I know

I know not; but this I know, that I have acted uprightly in this whole affair, which God be praised for.”^u

This year was also remarkable for the Ecclesiastical Constitutions, which were read by the Bishop to the Clergy, and agreed to in full Convocation; and meeting with the approbation of the Lord, Deemsters, and Keys, passed into a law.

ECCLESIASTICAL CONSTITUTIONS.

INSULA MANNIÆ.

“ *At a Convocation of the Clergy at Bishop's-Court, the 3d day of February, 1703.*

“ In the name of our great Lord and Master, the Lord Jesus Christ, and to the glory and increase of his kingdom amongst men;

“ We, the Bishop, Archdeacon, Vicars-General, and Clergy, of this Isle, who do subscribe these articles,—that we may not stand charged with the scandals which wicked men bring upon religion, while they are admitted to, and reputed Members of Christ's Church; and that we may by all laudable means promote the conversion of sinners, and oblige men to submit to the discipline of the Gospel; and lastly, that we may provide for the instruction of the grow-

^u Memorandum-Book.

ing age in Christian learning and good manners;—have formed these following Constitutions, which we oblige ourselves (by God's help) to observe; and to endeavour that all others within our several cures shall comply with the same.

“ 1. That when a Rector, Vicar, or Curate, shall have any number of persons under twenty, of his parish, desirous and fit to be confirmed, he shall give the Lord Bishop notice thereof, and a list of their names, and shall suffer none to offer themselves to be confirmed, but such as he has before instructed to answer in the necessary parts of Christian knowledge; and who, besides their Church Catechism, have learned such short prayers for morning and evening, as shall be immediately provided for that purpose.

“ 2. That no person be admitted to the holy Sacrament, till he has been first confirmed by the Bishop; or, (in case of his Lordship's absence or indisposition) to bring a certificate from the Archdeacon, or Vicars-General, that he is duly qualified for confirmation.

“ 3. That no person be admitted to stand as Godfather or Godmother, or to enter into the holy state of Matrimony, till they have received the holy Sacrament of the Lord's Supper; unless, being an orphan, there be a necessity for his speedy marriage; and this to be

be approved of, and dispensed with, by the Ordinary for a limited time, and to fit himself for the Sacrament: And, where any of them are of another parish, they are to bring a certificate from their proper pastor.

“ 4. That all children and servants unconfirmed, of such a division of the parish as the Minister shall appoint, (which shall be at least one-fourth part thereof) shall constantly come to evening prayers, to be instructed in the principles of the Christian Religion; at which time, every Rector, Vicar, or Curate, shall employ at least half an hour in their examination, and explaining some part of the Church Cathchism. And that all parents and masters who shall be observed by their children's and servant's ignorance to be grossly wanting in their duty, in not teaching them this Catechism, shall be presented for every such neglect, and severely punished. And, to the end that this so necessary an institution may be religiously observed, every Minister shall always (by the assistance of the Churchwardens) keep a catalogue of such persons as are not confirmed, and is hereby required to present those that are absent without urgent cause, who shall be fined two-pence the first Sunday they omit to come, four-pence the second, and six-pence the third; in which case the parents are to be answerable for their children,
and

and masters for their servants, unless where it appears that the servants themselves are in the fault.

“ 5. For the more effectual discouragement of vice, if any person shall incur the censures of the Church, and, having done penance, shall afterwards incur the same censures, he shall not be admitted to do penance again (as has been formerly accustomed) until the Church be fully satisfied of his sincere repentance; during which time he shall not presume to come within the church, but be obliged to stand in a decent manner at the church door every Sunday and Holiday the whole time of morning and evening service, until by his penitent behaviour, and other instances of sober living, he deserve and procure a certificate from the minister, churchwardens, and some of the soberest men of the parish, to the satisfaction of the Ordinary; which if he do not so deserve and procure within three months, the Church shall proceed to excommunication. And that during these proceedings, the Governor shall be applied to not to permit him to leave the island.

“ And this being a matter of very great importance, the minister and churchwardens shall see it duly performed, under penalty of the severest ecclesiastical censures.

“ And whenever any daring offender shall be and continue so obstinate as to incur excommunication, the pastor shall affectionately exhort his parishioners not to converse with him, upon peril of being partaker with him in his sin and punishment.

“ 6. That the Rubrick before the Communion, concerning unworthy receivers thereof, may be religiously observed, every rector, vicar, or curate, shall first privately, and then publicly, admonish such persons as he shall observe to be disorderly livers; that such as will not by this means be reclaimed may be hindered from coming to the Lord's Table, and being presented, may be excommunicated.

“ And if any Minister knowingly admit such persons to the Holy Sacrament, whose lives are blemished with the vices of drunkenness, tippling, swearing, profaning the Lord's day, quarrelling, fornication, or any other crime, by which the Christian Religion is dishonoured, before such persons have publicly acknowledged their faults, and solemnly promised amendment, the ministers so offending shall be liable to severe ecclesiastical censures.

“ 7. If any moor, serjeant, proctor, or any other person, shall presume on the Lord's day to receive any rent or sums of money, both he and the person paying such rent or
sums

sums of money shall be liable to ecclesiastical censure, and shall always be presented for the same.

“ 8. That the practice of Commutation as has been formerly accustomed, namely, of exempting persons obnoxious to the censures of the church from penance and other punishment appointed by law, on account of paying a sum of money, or doing some charitable work, shall for the future cease.

“ 9. For the promotion of religion, learning, and good manners, all persons shall be obliged to send their children, as soon as they are capable of receiving instruction, to some petty school, and to continue them there until the said children can read English distinctly; unless the parents give a just cause to excuse themselves, approved of by the ordinary in open court: And that such persons who shall neglect sending their children to be so taught shall (upon a presentment made thereof by the minister, churchwardens, or chapter-quest) be fined one shilling per quarter to the use of the schoolmaster; who may refuse to teach those children who do not come constantly to school, (unless for such causes as shall be approved of by the minister of the parish) and their parents shall be fined as if they did altogether refuse to send them to school.

“ And for the further encouragement of the schoolmasters, they shall respectively receive, over and above the salaries already allowed them, six-pence quarterly from the parents of every child that shall be taught by them to read English, and nine-pence quarterly from such as shall be taught to write; which sums being refused, the sumner shall be ordered to require punctual payment within fourteen days; and upon default thereof, they are to be committed till they submit to law. Notwithstanding, where the parents or relations are poor, and not able to pay as aforesaid, and this be certified by the minister and churchwardens of the parish to the ordinary, such children are to be taught gratis.

“ And whereas some of the poorer sort may have just cause, and their necessities require it, to keep their children at home for several weeks in the summer and harvest, such persons shall not be liable to the penalties aforesaid, provided they do (and are hereby strictly required to) send such children, during such absence from school, every third Sunday to the parish church, at least one hour before evening service, there to be taught by the schoolmaster, to prevent losing their learning: And if any schoolmaster shall neglect his duty, and complaint be made and proved, he shall be discharged, and another placed

placed in his stead, at the discretion of the ordinary: And every rector, vicar, or curate, shall the first week of every quarter visit the petty school, and take an account in a book of the improvement of every child, to be produced as often as the ordinary shall call for it.

“ 10. For the more effectual suppression of vice, &c. the minister and churchwardens, and chapter-quest, shall, the last Sunday of every month, after evening prayers, set down in writing the names of all such persons as without just cause absent themselves from church; of parents, masters, and mistresses, who neglect to send their children and servants to be catechised; of parents and guardians, who send not their children to school; and all other matters they are bound by their oaths to present. And, that they may conscientiously discharge their duty, the Articles of Visitation are to be read to them at every such meeting: And this to be done under pain of the severest ecclesiastical censures.

“ NOW; forasmuch as some of the orders and constitutions, in this Synod agreed unto, are such as do require the authority of the Civil Power to make them effectual to the ends they are designed; the bishop and arch-deacon are earnestly desired to procure confirmation from the Lord, his Council, and the

the twenty-four Keys, to the glory of God, and welfare of this church.

“ And for the better government of the Church of Christ, for the making of such orders and constitutions as shall from time to time be found wanting; and that better enquiry may be made into the execution of those that are in force; there shall be (God willing) a convocation of the whole Clergy of the Diocese, on Thursday in Whitsun-week every year after this, at the Bishop's Chapel, if his Lordship be within this Isle, or as soon as conveniently after his return.

“ And that by these Constitutions we may more effectually oblige ourselves and others, we do each of us subscribe our names, this 3d day of February 1703.

THOMAS SODOR AND MAN.

Sam. Watleworth, archdeacon

Robert Parr, vicar-general

John Curghey, vicar-general

Tho. Allen

Sam. Robinson

Rob. Fletcher

John Taubman

Tho. Christian

Jo. Christian

Hen. Norris

Ewan Gill

Wm. Walker

John Parr

John Cosnaban

J. Woods

Wm. Gell

Matth. Curghey.”

“ At

“ At a Court of Tinwald, holden at St. John’s Chapel, the 4th day of Feb. 1703-4,

“ The before Constitutions being this day offered by the Lord Bishop and Archdeacon of this Isle, unto us the Governor, Officers, and twenty-four Keys, for our approbation; and having perused the same, we do find them very reasonable, just, and necessary; and do therefore approve of, and consent to them, as far as concerns the Civil Power.

Rob. Mawdesley, governor

Chris. Parker, receiver-general

J. Rowe, comptroller

Will. Ross

Jo. Bridson

John Parr

Dan. Mylea

} water-bailiffs

} deemsters

Tho. Stevenson

Cha. Moore

Evan Christian

Tho. Christian

John Watleworth

Wm. Christian

Sil. Ratcliff

Jo. Bridson

James Banks

Rob. Christian

Keys

James Christian

John Oates

John Harrison

Tho. Curlett

James Oates

Rob. Curghey

Nich. Christian

Dan. Lace

Rob. Moore.

Keys.”

“ I am well pleased with the before Constitutions, and do confirm the same, and require

quire that they be published at the next Tinwald-Court in the usual manner.

“ DERBY.”

“ Published accordingly at the Tinwald-Court, the 6th of June 1704.”

April 3, 1723.

“ This is a true transcript of a copy of the Constitutions under Mr. Sedden’s hand now upon record. *J. Woods, Reg. Episc.*”

“ This compared with the said copy upon record. *Christ. Halsal,
Thomas Corlett.*”

These Constitutions, planned and framed by the Bishop, will afford and exhibit to the world a specimen of that primitive discipline which existed in this diocese during his Episcopate, and long after; superseding, virtually, the preface to the Communion-Office.

Lord Chancellor King was so much pleased with these Constitutions, that he said, “ If the antient discipline of the Church were lost, it might be found in all its purity in the Isle of Man.”

“ The very hairs of your head are all numbered.”

Matth. x. 30.

“ *Thursday, Feb. 10, 1703.* Blessed be the good providence of God, which secures and

and delivers us from dangers, which no care can prevent, no skill, but the hand of God only, can free us from.

“ The cook-maid having left a pin in the breast of a fowl, I swallowed it unawares; but by the help of a vomit, and God’s great goodness to me, I got it up again; for whose goodness I desire to be ever thankful; and beseech him that I may never forget the many peculiar favours I have received at his hands.

“ Let them give thanks whom the Lord hath delivered!”ⁿ

On the 5th of September 1704, the Bishop accompanied Mrs. Wilson, who had been for some time in a declining state of health, to Warrington, for the benefit of her native air, and continued with her, praying for and comforting her, till the 7th of March following; when she resigned her soul, full of hope of a blessed immortality, into the hands of her Creator.

In this severe trial, his prayers abound with religious sentiment and Christian resignation; pronouncing with a feeling emphasis, “ Thy will be done, O God!” He felt like a man, but not like a man without hope. He had lost a comfort; but the happiness she had gained overcame his sorrow, and gave him that serenity of mind which none but good men can feel like him in the hour of affliction.

ⁿ M. Hewetson’s Memorandum-Book.

Prayer in his Wife's Sickness.

“Whom the Lord loveth he chasteneth, and scourgeth
“every son whom he receiveth.” Heb. xii. 6.

“O Lord, infinitely merciful, thy very corrections are the effects of thy love; therefore do thy faithful servants rejoice in the midst of their sorrows, steadfastly believing, that all things shall work together for good to those that fear God, and trust in his mercy.

“For Thou, O Lord, dost convince us, by the afflictions which Thou bringest upon us, that nothing deserves our love but Thee; that no being in heaven or on earth can help us besides Thee; and that the sufferings of this life are not to be compared to the happiness of the next.

“This is our faith and confidence, *that every good gift cometh from above*; and that our sorrow for our offences, our desires of being reconciled unto Thee, our purposes of amendment, are all the fruits of thy Holy Spirit, which does nothing in vain; and which, if we resist not thy grace, will form our souls for the happiness of a better life.

“Gracious God, let it so happen unto this thy servant visited with thine hand, that she may take her sickness patiently, and with a perfect submission to thy will bear whatever Thou shalt be pleased to lay upon her, that
the

the sickness of her body may contribute to the health of her soul; that, being made perfect through sufferings, she may be owned by her blessed Saviour, who through great afflictions entered into glory.

“ Give her grace that she may know wherein she has offended Thee, that she may truly repent of all the errors of her life past. And do Thou, O merciful God, for the sake of Jesus Christ, accept of her repentance, and be reconciled to her, who has no hope but in thy great mercy, that she may not suffer the pains of sickness, without the comforts of grace, and the hopes of being beloved by Thee.

“ Grant, O Lord, that her faith in thy sight may never be reprov'd, but that she may steadfastly believe the great truths of the gospel;—the promise of pardon and grace to penitent sinners;—the promise of eternal life to those that die in the true faith and fear of God,—that *Jesus Christ is the resurrection and the life; that whosoever believeth in him, though he were dead, yet shall he live.* Increase this knowledge, and confirm this faith, in thy servant, that she may be numbered amongst thy saints in glory everlasting.

“ Pour into her heart such love towards Thee, that she may love Thee above all things, obey thy commands, and submit to thy wise dispensations; that she may for thy
sake

fake love all mankind, forgive all that have injured her, and desire to be forgiven of all those whom she may have offended, in thought, word, or deed.

“Thy loving kindness, O Lord, is better than life itself. O satisfy her with thy mercy, that she may with a willing mind give up that breath which she received from Thee; that when she shall depart this life, she may rest in Jesus Christ; and that at the general resurrection at the last day, she may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear Thee, saying, “Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world.”

“Grant this, we beseech Thee, O heavenly Father, through Jesus Christ, our Mediator and Redeemer. *Amen. Amen.*”

“The heart of the wise is in the house of mourning.”

Eccles. vii. 4.

“We most humbly beseech Thee of thy goodness, O Lord, to visit and succour all that are in affliction of mind or body; all that are poor and have none besides Thee to help them. Let the adversities of others make us serious and thoughtful of what may come hereafter; and teach us, in the daily spectacles of sorrow, sickness, and mortality, to see how frail and uncertain our own condition

dition is; and so number our days, that whilst we live here, we may apply our hearts unto that holy and heavenly wisdom which may in the end bring us to life everlasting. *Amen.*"

The prayer and reflections which follow on the death of this very amiable woman are so peculiarly pathetick, that I believe few will be able to read them unmoved. They strongly mark the tender, the affectionate, and the distressed husband; and at the same time shew the devout Christian, supported under his loss by a confidence in the omnipotence and mercy of his God.

Prayer on the Death of his Wife.

"When thou with rebukes dost correct man for iniquity,
"thou makest his beauty to consume away like a moth."

Psalm xxxix. 11.

"O merciful God, who in thy wise providence dost so order even natural events, that they serve both for the good of the universe and for the conviction of particular sinners, so that men shall have reason to acknowledge thy glorious attributes; I do with great sorrow of heart, but with all submission to thy good pleasure, confess thy mercy as well as justice to me, in the afflictions and chastisements of this day. I will therefore hold my peace, and not open my mouth, because it is thy doing and my deservings.

"O Lord,

“ O Lord, give me, I most humbly beseech Thee of thy great mercy, true repentance for all the errors of my life past, and especially for those which may have been the occasion of this day's sorrows.”

“ God speaketh once, yea twice, yet man perceiveth it
“ not.” Job xxxiii. 14.

“ I acknowledge thy voice, O merciful God; I acknowledge also my own transgression, and thy great goodness in afflicting me; I do in all humility accept of the punishment of mine iniquity, and do ascribe it to thy grace that even now I have perceived it to be thy voice.”

“ We are verily guilty concerning our brother.”
Gen. xlii. 21.

“ Blessed be God that my punishment is not as great as my crimes, which have deserved thy severest strokes, for I am verily guilty of many, very many grievous sins; the follies of youth, the wilful presumptuous sins of my riper years, the breach of the vows that are upon me.

“ O that thy grace, which has wrought this sense and sorrow in my soul, may perfect the good work, until I have obtained thy pardon, and be confirmed in every good word and work, till thou art pleased to call me hence.

“ Good God of mercy, give me grace that I may never again provoke Thee to repeat
this

this voice; but that I may faithfully perform the vows that are upon me; that I may work out my salvation with fear and trembling; knowing, that though the Lord is long-suffering to them that fear him, yet he is a consuming fire to the obstinate and hardened sinner.

“For Jesus Christ his sake, who by his merits has purchased pardon and grace for penitent sinners, hear me, answer me, and let thy merciful kindness be my comfort according to *thy word* unto thy servant. *Amen.*”

“The memory of the just is blessed.”

Prov. x. 10.

“Almighty God, the author of life and death, who dost not afflict willingly, nor grieve the children of men; I do in all humility submit my will entirely to thine; most humbly beseeching Thee to accept of my thanks and praise, for all the graces and favours vouchsafed unto my wife, now in peace; for her great modesty and meekness of spirit; for her remarkable duty to her parents, and love to her relations; for her great love to me and my friends, and for her fidelity to her marriage vows; for her tender affection for her children, in performing all the offices of a kind and pious mother; for her peculiar care of her family, and the prudence and mildness by which she governed it; for her unaffected modesty in her own and her children's apparel, and the great humility of her conversation

conversation with all sorts of persons; for her great compassion for the poor and miserable, and her cheerful compliance with me in relieving them.

“ I bless thy holy name for these and all other fruits of thy Holy Spirit; but above all, I most heartily thank the Lord for her piety to him during her health, and for his mercies to her in the time of sickness;—for her hearty repentance, stedfast faith in the promises of the gospel, unfeigned charity, her humble submission to God’s good pleasure, and patient suffering what his hand had laid upon her;—for all the spiritual comforts the gracious God did vouchsafe her, the opportunities of receiving the blessed sacrament, the prayers of the faithful, the ministry of absolution, and the assistance of her pious friends at the hour of death.

“ With these reflections I comfort my soul, stedfastly believing, that none of these graces and favours were lost upon her, but that she departed in the true faith and fear of God; and therefore I do humbly pray to Thee, O blessed Jesus, in whose hands are the souls of the faithful after they are delivered from the burthen of the flesh, that we may in thy good time meet in joy, and have our perfect consummation and bliss, both in body and soul, in thine eternal kingdom.

“ And

“ And in the mean time, I humbly pray Thee to recompense me and my poor family with the comforts of grace for this great loss. Give me chaste reins and thoughts; a decent behaviour, becoming my character and the state of widowhood; make my children a blessing to me; my servants prudent and faithful; my friends kind and respectful; and be Thou, O gracious God, more than all relations to thy servant and his family, for Jesus Christ’s sake. *Amen.*”

“ By the sadness of the countenance the heart is made better.”
Eccles. vii. 3.

“ How good is God, when by his very displeasure we are gainers. He is pleased to exercise me with the loss of my dear wife, an excellent woman, in the very bloom of her years, in the very midst of our satisfactions; and yet upon a just account I have no reason to complain or to fret against God, since I have a comfortable assurance (through the merits of Christ) that she is at rest, and secure under the custody of the blessed angels until the great day of recompence. And for myself, though I want her’s, yet I do not want the comfort of God’s Holy Spirit, whose influence I feel in the cheerful submission of my will to the will of God, in the sorrow for my offences which this affliction has wrought in me, in purposes of amendment, and in an earnest desire of living so circumspectly in this

world, that in the next we may meet in joy, in the bosom of Jesus, when we shall never part, never sorrow, more. Even so, blessed Jesus, so let it be!

“ But though I find my passions *under this affliction* much subdued, my heart tender and capable of receiving good impressions, my soul full of holy purposes, my breast warmed with charity and a tender love for the whole creation of God; yet I know *that the heart is deceitful above all things*; and therefore, lest these good effects should soon be forgotten, let me set down a few memorandums of what now passes within my breast.

“ Let me often remember, that when I saw that death had closed my dearest consort's eyes, and that there was no more to be done for her eternal welfare, how many sad thoughts possessed my heart!

“ I then, with an angry sorrow, reflected—How many opportunities have I lost of doing my duty, and promoting her happiness, (for sure there are degrees of bliss) which, had I conscientiously performed, would now have been matter of solid comfort to me! For though by the mercy of God in Jesus Christ, which is not confined to our imperfect endeavours and assistances, my dear wife is, I doubt not, in peace; having, according to the allowances made by our merciful God to human frailty, led a pious, unblameable, useful life;

life; yet I cannot but condemn myself for having neglected many things, which would have been exceeding comfortable to her when alive, and to me now she is dead; which the gracious God forgive me!

“ She needs not my sorrow now, nor my assistance; but since I am still in the body, and still subject to failings, let this consideration make me wiser for the time to come; for this will, sooner or later, be my own case; I must come to die; and all the duties of my calling and of Christianity, that I am convinced I have left undone, will then be matter of sad reflection; I shall then wish, but in vain, that the time were to be spent again that I have lost; but time will be no more, only sorrow will be my portion.

“ I will therefore, by God’s grace, do that duty in its season which he has appointed me; and whatever my hand findeth to do, I will do it with all my might, *for the night cometh when no man can work*; and if that night take me unawares, under what terrible concern shall I be then—under what doom shall I be afterwards!

Grant, O God, that having these thoughts much in my heart, I may not despise the day of grace, but that I may, whenever my Lord comes, be ready to give up my accounts with joy.

“ It is with me now as it was with the sons of Jacob when they were in affliction: *We are*
G 2 *verily*

verily guilty concerning our brother. The many and great offences of my life appear before me in all their circumstances truly terrible: and though by the good grace of God, (for which I am truly thankful) and through the merits of Jesus Christ, who is our advocate, and the propitiation for the sins of all true penitents; though I have confessed and forsaken those sins, yet the remembrance of them is truly grievous unto me.

“O that I may from this consideration stedfastly resolve to leave no sin unrepented of till the day of sorrow and sickness come upon me; that I may not for the time to come do any thing which may be an occasion of sad affliction to me at the hour of death. But in the hour of death, and in the day of judgment, let this be my support and comfort, that I have repented of all the errors of my life, and *that I have brought forth fruits meet for repentance.* Grant this, for Jesus Christ his sake, O gracious God. *Amen.*”

On the 3d of March 1707, he was made Doctor in Divinity in full convocation at Oxford; and on the 11th of June following, the same honour was decreed him by the University of Cambridge.

About the same time he was admitted a member of the Society for promoting Christian Knowledge.

In

In the same year, he had the Church Catechism translated, and printed in Manks and English.

On the 21st of September 1708, he consecrated a new-built Chapel at Douglas, to which he was a considerable benefactor.

On the 2d of April 1710, the library of Castle-Town was finished; the greater part of the expence, which amounted to eighty-three pounds five shillings and six-pence, he subscribed himself.

This year some business calling him to England, and quarantine being ordered to all vessels which came from the Isle of Man to England, he went (accompanied by Mr. Murray, a merchant of Douglas) in an open boat to Scotland, and landed in Kircudbright, intending to have proceeded directly to London; but in this design he was prevented by the Earl of Galway, who knew him, and with some other gentlemen, contrary to his own inclination, prevailed on him to go to Edinburgh; where he was waited on and highly esteemed by the clergy and nobility, many of whom on his departure attended him as far as Carlisle.

The year following, he went to London to settle some business relating to the excise for the lord and people of the island; when he was taken great notice of by Queen Anne, before

before whom he preached a sermon on Holy Thursday. Her Majesty offered him an English bishoprick, but he begged to be excused, saying, that with the blessing of God, he could do some good in the little spot that he then resided on; whereas, if he were removed into a larger sphere, he might be lost, and forget his duty to his flock and to his God.

He could never be induced to sit in the House of Lords, though there is a seat for the Bishop of Man detached from the other Bishops, and within the bar; saying, "That the Church should have nothing to do with the State. Christ's kingdom is not of this world."

On his return to his diocese, the vicarage-house at Kirk-Arbory being in ruins, he subscribed and collected money enough to build a new one.

At a Convocation held the 20th day of May 1714, he delivered the following charge to the clergy to observe their own duty for the edification and example of their flock;

◦ The Bishop of Man has at present no vote; but if the island, as in case of treason, should become forfeit to the Crown, the Bishop, as holding his barony from the King, would then have a vote as well as a seat. Bishop Levinz sat there in his episcopal robes. This information is from a gentleman, on the authority of the present Earl of Abingdon's grandfather, who said, that the Bishop of Man had a seat there *de suo jure*.

strictly

strictly requiring them to censure offenders, and regulate the discipline of the Church with proper authority.

“ *Bishop's-Court, May 20, 1714.*

“ I am sorry that I must observe to you, that for some circuits past we have met with more offenders than usual, and some of them guilty of very scandalous crimes. Now, though a clergyman cannot always help this, let him be never so careful in the discharge of his duty; yet, if a man be not conscious to himself that he has plainly and affectionately forewarned his people of the guilt and danger of such sins, and of the way to avoid them, I cannot see how he can clear himself from being in some sense the cause of these wickednesses.

“ I wish I had not reason to observe to you, that some have been suffered to perform their censures after so careless a manner, without being heartily applied to or made sensible of their danger, that the censures of the church become rather an occasion of offence than of edification.

“ You will all agree with me, that to receive offenders into the peace of the church, without their giving at least outward signs of repentance, is the sure way to harden and ruin them. For God's sake, let this be seriously thought of for the future.

“ Another cause, I am afraid, of these growing vices is this: That sufficient care has not been taken to recommend *Family Prayers*. How should we expect that all sorts of vices should not abound in families, where God is not owned, nor his graces asked for?

“ I cannot

“ I cannot but observe further, that some crimes, and such as are the cause of many others, are never presented. *Drunkenness*, for instance; Is this no sin? or is it a sin not worth taking notice of? Are such people kept from the Sacrament, and notice given to the Ordinary as the rubrick directs? This would discourage that vice, and some others, most effectually. And then, if hearty pains were taken in private with offenders, and before they appear before the *Congregation* to own their sins, they would perform their censures so as to affect others as well as themselves.

“ And sure it were far better that people were kept longer under censure, than to admit them before they are truly sensible of the reason of their censures, and the benefits they may reap by them. To what purpose have we made excellent constitutions, and have revived, in some measure, *the primitive discipline of the Church*, if we do not take care to see it administered according to the *true intent* thereof?

“ Another means of preventing *growing vices* would be for the Clergy to take care that the *Schools be taught* as they should be: that the children be duly catechised, and made to understand the meaning of what they are taught, which cannot be done so well as it ought to be without considerable *pains*, and *patience*, and *condescension* to the capacities of young and ignorant people.

“ I could give you instances of the good effects of such instruction, and of some people who are remarkably *sober, honest, conscientious* in their ways; which is owing to the blessing of God upon such an instruction.

“ The

“ The great care that is taken abroad of children’s education will oblige us to follow so worthy an example, and will oblige me in my visitations to enquire very particularly who is, and who is not, careful to discharge *this duty conscientiously*. There are some parishes to which I have not been called *to confirm* the children for *three years* past. Will any body pretend that there are none in such parishes, that in so long a time ought to have been fitted for confirmation? This is what must be mended indeed!

“ And I do once again repeat, what I have formerly declared publickly, that if I shall find any persons admitted to the *Sacrament*, to *Matrimony*, or to stand *sureties* for others, who have not been confirmed, I must proceed against such as despise that part of our constitutions with ecclesiastical censure. And I do require, that the registers of every parish be brought to us in our Michaelmas circuit, every year for the future, that we may see who does not observe this constitution.

“ I have been at the charge of purchasing for every parish *a Book of excellent Devotions*, which I do most earnestly recommend to your practice. I know from experience, that a Clergyman, whose heart is not possessed with a good share of true piety, can never go about, nor go through, the duties of his calling with any sort of success answerable to the account he must give.

“ And because no man, who is not truly concerned for his own welfare, will be much concerned for the salvation of others, I recommend the use of these devotions to those that are not provided with better, as a means of increasing their piety; and that being truly touched with a sense of the value of religion, they may seriously endeavour to propagate it
in

in its *truth* and *power*, and not in outward appearance only, and in a formal performance of such things as may be observed without any true piety towards God, or benefit to ourselves.

“ This is what I thought proper to be said at this time, that I may always meet my brethren in peace, and that we may all, by a conscientious discharge of our several duties, and through the favour of God in Jesus Christ, meet in peace hereafter; which God grant we may do.”

And in his Charge delivered the 9th of June 1715, he is still more particular in pointing out the necessary and immediate duties of a Minister of a parish, with excellent advice concerning a subject of a very serious nature.

“ *Bishop's-Court, June 9, 1715.*

“ MY BRETHREN,

“ The last time we met in convocation, I recommended to you *the necessity* of bringing all our people to *family devotions*, if ever we expect to see a *reformation of manners*, or *serious religion* amongst us. It concerns me to know how far your care and pains have been used to introduce this godly practice.

“ The most effectual way to do this, will be, for every Clergyman to be able to shew his Bishop (when it is required of him) *a particular register of every family in his parish*, with the times when he *visited any of them*, and in what state he found them, and what hopes he had of reforming what he found amiss in any of them.

“ And

“ And let me observe to you, that as the Bishop visits his diocese at least once a year in person, so every Clergyman should at least so often visit every family and soul of his parish capable of receiving his instruction; that we may all of us be able to give a comfortable account of our labours to our *great Master*. You will soon see the great use of keeping such an account in writing of your parishes, as I do of my whole diocese.

“ For instance:—If any of your flock fall into any great crimes, punishable either in the ecclesiastical or temporal courts, will it not be a real satisfaction to you to be able to satisfy your Bishop, that such a person did not fall for want of a seasonable admonition? That you can shew the very times when you dealt with them, and what sins you warned them against, and what promises they made you.

“ I take upon me to say, that a Clergyman who does this conscientiously will have more comfort from this work, *when he comes to die*, than from any other part of his labours. Besides this, you will have before your eyes the state of your parishes, who are poor, and will want your own help and charity, or are fit to be recommended to others. You will see at one view, who neglect to send their children to school, their servants to be catechised and fitted for confirmation; you will be able to answer the Church's design in the *first rubrick* before the Communion Service, which I have so often recommended to your consideration; besides a great many good ends which will be served by such a book of *Parochialia*, kept as it should be.

“ When I have recommended Family Prayers, I have often met with this objection, *that few can read*; and what can be expected from such families? Why,
I will

I will tell you: There is scarce one person of years in the whole Diocese who cannot say *The Lord's Prayer, &c.* Now, if but this were done in every family before the servants and children, it would plant the fear of God in their hearts; they would be afraid of doing many things which now they commit without any concern.

“ I intend, God willing, to visit every one of my brethren personally this summer. I shall be well pleased to find that this intimation has had its effect; and that I have not said this to no purpose. In the mean time, I am ready to shew any one who desires it what I mean by a book of parish duties, which I think so necessary to be kept by every Clergyman who would faithfully discharge his duty.

“ A melancholy act, which you have all heard of, obliges me to require you to take notice of the rules we have set us. The rubrick before the office for burial of the dead *expressly requires* that office shall not be used *for any that have laid violent hands upon themselves.* The Church does not leave it to every Clergyman *to expound this* in a favourable sense;—that such only are excluded from the benefit of Christian burial, who with a *sound mind spilled their own blood*; for nobody ever did so. Nor did she subject her Clergy to be governed by the verdicts of ignorant or prejudiced juries; but she designed to discourage such actions as much as may be, that people under temptations of laying violent hands upon themselves may be more accustomed to go to their proper Pastors, to lay open their fears and temptations, and to receive ghostly comfort and absolution, for want of which there are too many of *these instances* amongst us.

“ Now, instead of making people afraid of hiding their griefs from their spiritual physicians, if we allow them

them Christian burial, we really give them hopes to believe that there is no great matter what way men go out of the world. Nay, we encourage juries to bring in, it may be, unjust verdicts; as their verdicts, it seems, encourage us to break the Church's express commands. One of the most able Divines of the Church of England, Doctor Adams by name, whose book of self-murder is approved of by all that have read it, complains in most serious terms of this liberty of some Clergymen, and fault of most juries.

“I should be very ill used, if what I have now said should be made use of to add further sorrow to the affliction of those that have sorrow enough for the late visitation they have had on this account. I have as compassionate concern for the living, and am as far from passing a rash judgment upon the dead, as any of my brethren; but I would have us all to govern ourselves by the rules set us by the Church, and in doubtful cases to take advice;—a thing which has been very imprudently overlooked in this late instance, which is such *an irregularity* as shall not be passed over so easily for the future.

“I must further acquaint you all, that the chancels of all the impropriated churches are vested in the Ordinary; and to prevent irregularities, I do require, and shall so order it, that nobody presume to bury the dead in any chancel, till they have my express licence, or the Archdeacon's, or the leave of those whose right the chancels are. This is the law, and I expect it to be observed, to prevent encroachments upon your rights, and other irregularities.

“I desire you will now settle the Improvements, that I may not be obliged to call you together upon the complaint of particular persons; and particularly,
that

that you will so order matters, that the great fine may not be too great a burthen when it comes to be due.

“ I have received a mandate from the Archbishop of York to choose a Proctor for the clergy of this diocese, who may be ready, with the Archdeacon and myself, to attend the Convocation, if we should be called to York to do business there. I must desire you will now choose one.

“ You have all, I presume, seen the King's injunction touching the observation of the fifty-fifth canon, which I desire you will take notice of; there are other matters in those injunctions, which, blessed be God, do not concern us.

“ I told you just now, that I intend this summer to see every church in the diocese, God enabling me; I hope that I shall find the parochial libraries entire and in good order; the registers regularly kept; the churches, church-houses, and chancels, in good order, as becomes the houses of God; and all other things, particularly the schools, in such state, as may satisfy me and all reasonable people.

“ And indeed I shall take it very ill, after this plain notice, to meet with any frivolous excuse for a neglect in any of these particulars.

“ You will find by my agent's letters and accounts, that I have paid two hundred pounds of the royal bounty more than I have received. I desire you will indemnify me, if it should not be gotten, for what I have or shall pay you hereafter out of my own monies; for I would not willingly have you want what I know to be so necessary for the support of your families, provided I can be secured that I shall not bear the whole burthen myself.

“ These

“These are the particulars that I think fit to recommend to you at present.”

In the year 1716, he increased his charitable donations to the poor, as we find by the following memorandums:

“*Bishop's-Court, Jan. 6, 1716.*

“Finding that I have enough and to spare, over and above a decent hospitality, besides what I formerly gave to pious uses; and being convinced that I am no proprietor, but only a steward of the church's patrimony; I do therefore, to the glory of God, dedicate three-tenths of my rents to pious uses, and one-tenth of all the profits of the demesnes, and two-tenths of the profits of my English estate,^p until I can purchase the impropriation of that estate, which I intend to do, and give it to the Church; and after that one-tenth besides.”

Again,

“*Bishop's-Court, Feb. 18, 1718.*

“*To the glory of God*; I find by constant experience that God will be no man's debtor. I find that I have enough and to spare; so that for the future I dedicate four-tenths to pious uses, one-tenth of the demesnes and

^p This English estate was 60l. a year, Mrs. Wilson's jointure, and purchased with her fortune.

customs

customs which I receive in monies, and of my English estate as above. And the good Lord accept his poor servant in this service, for Christ's sake. *Amen.*"

So also,

" Bishop's-Court, St. Thomas's-Eve, 1721.

" To the glory of God; I dedicate the interest of all my monies to pious uses, so long as I have wherewithal to live on besides. Blessed be God for giving me an heart and will to do so."

And,

" Bishop's-Court, Dec. 23, 1722.

" I made the above dedications when I had enough and to spare; and this I did in a grateful return to God for the undeserved bounties he had heaped upon me. It has now pleased him to suffer me to fall into troubles, and an expensive law-suit to defend the discipline of this Church and the Episcopal Jurisdiction. He is the same great and good God, who can either shorten my troubles, or lessen my expences, or make good my losses in another life. In sure confidence of which, and as a testimony of my firm faith in his power, truth, and goodness, I do for the future dedicate five-tenths of all my ecclesiastical rents to pious uses, and the rest as above. And blessed be the good Spirit of God, who at this time has put this thing into my heart as
an

an earnest of his purpose of weaning my affections from the world! *Amen.*"

"And God has not disappointed his servant, but has raised up such friends to countenance my righteous cause as have brought it to a good end; and has also raised me up such friends (many of them unknown to me) as have made the burthen of my expences tolerable, which would otherwise have almost sunk me. Blessed be God for this mighty favour!"

The troubles and the law-suit in the above memorandum relate to a remarkable epoch in the Bishop's life.

The Bishop in his Convocation Charge delivered the 9th of June 1720, among other evils likely to pervade his diocese, particularly levelled his censure at some books, which, if they were not designed to destroy the Christian religion itself, were certainly meant to set aside all form, ceremony, and even practice of devotion; and more especially to debase the office of the Clergy in general.

"*June 9, 1720.*

"My Reverend Brethren,

"It is now two years since I had the happiness to meet you in Convocation. You all know what hindered us the last year; and I am persuaded you are all satisfied, as many as were witnesses of our proceedings

ceedings in *that affair*, which has been made an occasion of so much trouble to us, *that we acted as in the sight of God*;—for having called the presbyters of my diocese together, *according to primitive usage*, we considered our *consecration vows*:—We knew very well the sin and danger of a *rash excommunication*; we heard with patience all that was offered in favour of the person accused; and we were not ignorant of the character of her accuser. And yet we could not but see too much reason to believe her guilty, and too much scandal given to be passed over without a proper censure; especially when, to her other crimes, that unhappy woman added an utmost contempt of all church authority over her.

“It was *then*, and *not till then*, you know, that we proceeded to the last sentence, after the most solemn appeal to God, and invocation of his Holy Name and aid. So that it must be *very rash*, and *great uncharitableness* in any body, to judge of our proceedings by hearsay; as if we had forgot ten the Apostle’s rule, which yet at that very time we had before us, TO DO NOTHING BY PARTIALITY.

“But let others judge, as they will answer it to our great Master. This I do assure you of, that we have the entire approbation of our *worthy Metropolitan*,^a who laid our cause very much to heart, and would not be at ease until he saw that I had received at least *some satisfaction* for the injuries I had met with; being thoroughly convinced by the papers laid before him, that as *on one hand* we had been

^a Sir William Dawes, bart. whom Archbishop Sharp, by his earnest solicitation to Queen Anne, procured a little before his death to be appointed his successor, merely from his good opinion of the man; “that he would be diligent in executing the duties of his office.”

Letter from Mr. Gr. Sharp to the Editor, Dec. 27, 1780.
careful

careful to put in execution the laws of Christ and of this Church; so *on the other*, we had not been wanting in that respect which by our holy religion is due to those whom God has set over us in the State.

“ And I have his Grace’s most express advice, as well as that of his Grace of Canterbury, (than whom no man is more concerned for church discipline) that we should not be discouraged by the troubles we have met with from going on in the way of our duty.

“ And indeed, if ever church discipline were necessary, it is certainly so now, when not only *evil practices*, (which have ever, God knows, been too rife) but evil books, and evil notions, (not heard of before in this place) are become very common. And people, who yet call themselves Christians, are even pleased to see the church of Christ, which is his body, in a fair way of being torn to pieces.

“ As to the *first* of these, namely, *evil practices*, we have endeavoured, to the best of our power, to discourage them by all means becoming the spirit of the gospel, and, by God’s help, shall continue to do so. But one thing, my brethren, I beg you seriously to consider, *That God rewards not those who forsake their sins for fear of punishment, but those who do so for his sake and out of choice.*

“ That therefore sinners are to be convinced of the evil state they are in; they are to be awakened into a sense of their danger by arguments drawn from another world, from the wrath of God, from the loss of Heaven, and from the blessings of a sincere repentance. And certainly the methods the Church takes to set these arguments home upon their hearts, are most proper, provided every Pastor does his duty; offenders being obliged to *give glory to God*

in a publick confession of their crimes, and solemnly to promise a reformation; and they *then* have the prayers of the church for their sincere conversion.

“ The other evils which I observed were become too common amongst us, and which I beseech you to beware of, are *books* and *notions* of a very evil tendency. The very least mischief which can be supposed to follow from, if not intended by them is, they give people very loose notions of religion in general; and in particular, some that I have seen, and others that I have heard of, seem to have no other true design than to abuse the Church of England and her Clergy; to divide them in their affections and principles; and to make those to be despised, whom St. Paul saith expressly, the Spirit of God has *ordained to be the Ministers of Reconciliation betwixt God and men.*

“ But although these are very great evils, yet I cannot think that they ought to be made the subject of our publick discourses. The pulpit was certainly designed for matters of another nature; and these are the proper subjects of Church Discipline, which, however it may be weakened and despised in England, by reason of the schisms and heresies which abound there, yet here, God be praised, it is not so; we have power and authority, both from God and the laws, to rebuke gainfayers; and while we are *unanimous* and *faithful* in the discharge of our duty, we may hope that our people will not be corrupted with novel opinions. Now, the most effectual way to prevent this will be, for all of *us*, that are appointed to watch over the flock of Christ, to employ our *thoughts*, our *zeal*, and our *time*, in promoting of true piety; in labouring to make men good; and in converting sinners from the error of their ways,

ways, that we may preserve the *power* as well as the *form* of godliness.

“ If people are faithfully and plainly instructed in what the Gospel requires to be believed and done in order to salvation, and if they are made sensible of the meaning and advantage of the Church’s service and discipline; that is, if they once know what is *fit*, *right*, and their *duty*, they will easily see what is *wrong*, and not very easily be led into an error. Especially if we, who are their guides, take all imaginable care to be examples of all those graces and virtues which we recommend to others.

“ I shall detain you no longer than while I put you in mind of some few things which ought now to be considered :

“ In the first place, we owe a publick acknowledgment to the Lord Bishop of Cloyne,^r and to Dr. Maxwell. To the first, for his very noble benefaction to the vicar and parish of Lezaire; and to the other, for his worthy zeal and endeavours in bringing that affair about.

“ I must let you know also, that the worthy Dean of York has, amongst his other charities, given ten pounds to be bestowed in pious uses as I should think fit; and which I have already appointed to be laid out for the encouragement of ten petty schoolmasters: Thirty poor children will be taught and clothed with that charity for one year.

“ And I think we owe a great deal of thanks to my Lord Archbishop of York, our metropolitan, who has been, and has promised to be, ever ready to assist us with his interest both in procuring us the

^r Dr. Crow, the bishop of Cloyne, gave some land as an addition to the glebe.

royal bounty, and in taking especial care of the concerns and interest of this Church.

“ There is another affair very well worthy of our most serious consideration at this time. There have since our last meeting been several instances of persons *dying drunk*. You all know, that the Rubrick requires that the office for the burial of the dead shall not be used for any that lay violent hands upon themselves, which no question was designed to discourage self-murder. Whether this sin I have mentioned does not come under that denomination, is fit to be considered; I am sure if I were desired to read the office on such an occasion, I could not do it, whatever should be the consequence, for reasons very obvious to any body who reads that office with attention.

“ I have had a complaint from some of the laity, that swearing in common conversation is become exceeding common and very scandalous in the Manks language; and I have had requests made that some methods may be thought of to discountenance such a wicked practice, which may be more effectual than the course hitherto taken to do it. And I shall be ready to be advised by you, my brethren, in these and all other matters which may concern the good of this Church. This being the primitive way, and which I have proposed to myself to follow as long as it shall please God to continue me amongst you.

“ And I beseech Almighty God to direct and prosper all our consultations, for his glory, and the good of this Church.”

And in his Convocation Charge, delivered the 2d of August 1721, he is still more particular.

“ *Kirk-*

“ *Kirk-Michael, August 2, 1721.*

“ MY BRETHREN,

“ Having lately received his Majesty’s directions to the Archbishops and Bishops, to be communicated to the Clergy of their several Dioceses; I took care to send them to you, and I hope you have all of you received them.

“ I might have satisfied myself with this, without giving you this new trouble; but really when I considered the contents of our excellent Metropolitan’s letter which inclosed these directions, and his great concern for this Church’s peace and prosperity, I thought it would be an injury to you not to communicate the contents of it to you, as well as the directions he sent with it.

“ When his Grace first came to the See of York, I gave him a very just account of this part of his province; I gave him an account of our *excellent discipline*; of our *perfect uniformity*; of our happiness in being free from *errors, heresies, and schisms*; and, what I must not omit, though it concerns myself, I told him how happy I was in the love and obedience of all my Clergy. And though this happiness is of late much envied me, and pains have been taken to divide us, yet I still hope it shall not be in the power of man to do this Church so great a mischief. But as I do resolve, by the grace of God, not to exercise any authority but such as is warranted by his word, and incumbent upon *me*, as one whom the Holy Ghost has made an overseer of the flock of Christ; so I make no doubt to find in you a dutiful return of respect and obedience, not so much for my sake as for your own and for the Church’s sake, with whose peace and welfare we are all intrusted.

“ You

“ You have read his Majesty’s directions. You see what a spirit of profaneness, libertinism, and heresy, is gone out into the world; a much worse plague than the other we are threatened with, and which we take so much care to keep from us.^r It may be, you may think that we are in no danger of ever being infected with such wild opinions, and such blasphemous tenets, as are hinted at in his Majesty’s directions: but be assured of it, the same causes will have the same effects.

“ If wickedness shall ever be countenanced, or those discountenanced whose duty it is to oppose and punish it;—if the unity of the Church be once made a light matter, and he who is the center of unity and in Christ’s stead shall come to be despised, and his authority set at nought;—if the Bishops and Pastors of Christ’s flock should not be careful to preserve inviolably the sacred rights committed to their trust; then will error and infidelity get ground, Jesus Christ and his Gospel will be despised, and the kingdom of Satan set up again here as well as in other nations.—But I hope and pray for better things.

“ To this end, I pray you, my brethren, let us cultivate a sincere and brotherly union amongst ourselves. *Faction* and *party* among brethren is hateful to God and man. Let us be careful to pay a dutiful obedience, either active or passive, to the civil powers, not only for wrath but for conscience sake.

“ And that we may avoid all novel opinions and new-fangled doctrines contrary to the doctrines which we have been taught, let us all keep strictly to the faith delivered and handed down to us from the ear-

^r The plague at Marseilles.

liest ages in the Creeds. Let us value this sacred deposit, as we value our souls; and abhor every thought, and every tongue, that shall depreciate so great a treasure.

“ In the next place let us remember, that the *Liturgy* and the *Thirty-nine Articles* are the rule by which we are to speak and to pray. The very *title* of the Articles will shew us why all Clergymen are obliged to subscribe them before they are ordained; namely, to *avoid diversities of opinions, and the establishing of consent touching true religion*. And whoever considers what he does when he subscribes them, and does it sincerely, will not dare to draw the article from the plain literal meaning to countenance some fashionable error or favourite opinion. I am heartily sorry that we have occasion given us to be afraid of such things; but you see, by his Majesty's directions, that infidelity and blasphemous errors are abroad in the world, and but too near us; and it behoves us all to be upon our guard against the infection.

“ In one word;—there was never more need than *now*, of hearkening to the Apostle's advice and exhortation to the elders at Ephesus, *to take heed unto ourselves, and to the flock over which the Holy Ghost hath made us overseers*;—to *ourselves*, lest we give any just occasion of offence; and to our *flock*, lest they be infected with novel opinions contrary to faith and godliness.

“ In short;—let us strive to walk warily and unblameably; let us all speak and teach the same things; let us, as the same Apostle advises, *mark such as would cause divisions and offences contrary to the doctrine which ye have learned, and avoid them*. For they that are such, saith St. Paul, *serve not our Lord Jesus*

Jesus Christ, but their own belly; and by good words, and fair speeches, deceive the hearts of the simple.

“ You see by his Majesty’s directions, what civil authority every Bishop hath to punish such offenders: but these are not arguments which I would desire to insist on, to a Clergy with whom I have lived in perfect love and unity for more than twenty-three years past, and whose interest I have had as much at heart as my own. But I think it absolutely necessary to put you in mind of the authority with which God hath invested the Bishops of his Church; that if any attempts should be made to lessen that authority, or to make the clergy or laity independent of their Bishop, you may see the danger of closing with such designs, which would effectually ruin all order in the Church, and separate you from Christ.

“ Whoever will read St. Ignatius’s epistles, as published by his Grace the present Archbishop of Canterbury, will see what that holy Martyr, and Disciple of St. John, saith of the necessity of being in union with the Bishop; and that such as are not so are not in union with Christ. But I shall not insist upon this; I hope there will be no occasion for it.”

And on the 17th of May 1722, he still continues his advice and exhortations on the same subject, in which the Archdeacon is particularly mentioned.

“ *Convocation, May 17, 1722.*

“ MY BRETHREN,

“ It is now two years ago that I gave you notice of several pernicious books brought in this diocese, in order to pervert the Gospel of Christ, and to undermine the discipline of this Church. I since gave
you

you notice of a most *pestilent book*, which contains the poison of all the rest, being, as it were, an abstract of *blasphemy* and *libertinism*; ridiculing the Clergy of *all* religions, the Sacraments, the Holy Scriptures, and all God's Ordinances.

“ But because I did not in my letter set down the pages to which my censure of that book referred, I have been reproached by some evil spirits, as if I had imposed upon you my own sentiments instead of the authors'. Why now, my brethren, I was very confident I had not lost my credit with you, whatever such children of Belial have suggested: ye who have known me so long, as most of you have done, I did hope, and do so still, would believe that I had judgment to discern, and veracity to report to you, the baneful contents of a book, which I knew was not like to come into any hands but such as were already or were like to be corrupted. I shall now therefore so far trespass upon your patience, as to give you the very words of that wicked book, as far as concerns my letter and censure.

“ And now I will venture to say, that for the most part you will agree with me, that whoever is pleased with *this book*, or takes pains to recommend it, cannot be under the conduct of the Holy Spirit of God, no more than the authors that wrote it; who, as we are assured by a certain pious Peer of Great-Britain, are a club consisting of *Atheists, &c.*

“ Thus much for that wicked book *The Independent Whig*, against which it is the joy of my soul that I have borne publick testimony.

“ There is another affair which I have referred to this meeting, and in which I want your advice and testimony. It is a matter of great grief to us, that we should have any sort of difference with the
civil

civil magistrate, who *is God's ordinance*, and *must* be obeyed at the peril of our souls, either by an active or passive obedience. On the other side, we have laws and rules to go by, which, being established by lawful authority, are as much the ordinance of God, and are not lightly to be receded from or transgressed.

“ Now, it has been the unhappiness of two of our brethren to fall into this dilemma, either to *transgress their rule*, or to disoblige the civil power. The Rubrick saith expressly, *That nothing shall be published in the Church during the time of divine service, but what is prescribed by the rules of that book, or enjoined by the King, or by the Ordinary of the place*. Pursuant to this law, all briefs in England, and all other things to be published in the Church, are evermore directed by the King himself to the Archbishops and Bishops, as well as to the inferior Clergy.

“ Whether in your time, this has been the practice of this diocese, *when a Bishop has been resident*, I desire to be informed by every one of you; for no man can foresee the evil consequences of departing from a rule established by so good an authority.

“ And now, Mr. Archdeacon, forasmuch as you have more than once called upon me to give my judgment touching your complaint against Mr. Harley, for charging you with false doctrine; I have thus long deferred it, in hopes either that you yourself would ere this have seen the evil tendency of some of those things which were excepted against in several of your sermons; or if otherwise, that I might, *if I judge right*, have the concurrent testimonies of my brethren, that the things I condemn are not defensible by Scripture and the sense of our Church.

Church. What my judgment is, you will find in this paper.

“ You see, my brethren, my thoughts of this cause, which was brought before me by Mr. Archdeacon himself; but what sentence to pass is not so easy to determine; for so many irregularities have *of late* been committed, that we could no sooner think of applying a proper remedy to one, but our time, and thoughts, and trouble, have been taken up with another; so that we must censure them together, or not at all.

“ You have all heard that we were obliged, at the instance of Sir James Pool and Mrs. Puller, to require Madam Horne to ask their pardon for the injury we judged she had done them. If we had erred in our judgment, our laws have provided a remedy by a *legal appeal*. But despising that and our censure, an account is given me, that she has been admitted to the Lord's Supper by Mr. Archdeacon, not only in contempt of our authority, but of the *rubrick*, the *canon*, and the *peculiar laws* of this Church;—an attempt which I do not remember to have heard of before in any Christian society; and which if permitted to pass unnoticed would be in effect to give up our discipline, and to suffer the flock over which the Holy Ghost hath made us overseers, to be *scattered* and *corrupted*, to be *uncharitable*, *unjust*, *lewd*, or any thing without controul.

“ But God forbid that we should suffer this as long as we live. What Mr. Archdeacon can say to excuse so enormous an irregularity, is what I am now ready to hear before you, my brethren, that you may be able to testify the equity of our proceedings. For if I have the testimony of my own conscience,

conscience, and my Clergy's approbation, and that of my superiors in spirituals, I shall not be deterred from my duty by all the reproaches and libels that the devil or man can invent."

Archdeacon Horrobin wanted to set aside the Ecclesiastical Constitutions of the island. If this design had taken effect, it must have raised disunions among the Clergy, and impiety among the people. The Governor took part with the Archdeacon, and absolutely endeavoured to form a party against the Bishop, taking the utmost pains to introduce these very books, that if possible they might render his ecclesiastical authority contemptible in the island.

The suspended person, alluded to in the Bishop's Charge of the 9th of June 1720, was no less a person than Mrs. Horne, wife of Captain Horne, governor of the island. In the year 1719, she accused Mrs. Puller, a widow woman of fair character, of fornication with Sir James Pool; and from this story Archdeacon Horrobin, to please Mrs. Horne, refused Mrs. Puller the sacrament. Uneasy under this restriction, she had recourse to the mode pointed out by the constitutions of the church to prove her innocence; namely, *by oath*, which she and Sir James Pool took before the Bishop, with compurgators of the best character; and no evidence being produced to prove their guilt, they were by the
Bishop

Bishop cleared of the charge, and Mrs. Horne was sentenced to ask pardon of the parties whom she had so unjustly traduced. This she refused to do; and treated the Bishop and his authority, as well as the Ecclesiastical Constitutions of the island, with contempt.

For this indecent disrespect to the laws of the Church, the Ecclesiastical Censure was pronounced, which banished her from the sacrament till atonement was made. The Archdeacon, who was chaplain to the Governor, out of pique to the Bishop, or from some unworthy motive, received her at the communion, contrary to the custom and the orders of the Church.—An insult to himself the Bishop would have forgiven, but disobedience to the Church and its laws he could not allow of: he considered it as *the oblation of wrath*, rather than the bond of peace, and at last suspended the Archdeacon.

The Archdeacon in a rage, instead of applying to the Archbishop of York as Metropolitan,* and consequently the proper judge to appeal to in matters relating to the Church, threw himself on the civil power; and the Governor, under pretence that the Bishop had acted illegally and extra-judicially, fined

* The Bishoprick of Man, as well as that of Chester, was formerly under the jurisdiction of Canterbury; but in the thirty-third year of the reign of Henry VIII. was removed to the Archbishoprick of York, by act of parliament.

him

him fifty pounds, and his two Vicars-general, who had been officially concerned in the suspension, twenty pounds each. This fine they all refused to pay, as an arbitrary and unjust imposition; upon which the Governor sent a party of soldiers, and they were, on the 29th of June 1722, committed to the prison of Castle-Rushin, where they were kept closely confined, and no persons admitted within the walls to see or converse with them.

The concern of the people was so great when they heard of this insult offered to their beloved instructor, pastor, and friend, that they assembled in crowds, and it was with difficulty they were restrained from pulling down the Governor's house by the mild behaviour and persuasion of the Bishop, who was permitted to speak to them only through a grated window, or address them from the walls of the prison, whence he blessed and exhorted hundreds of them daily, telling the people that he meant "to appeal to Cæsar," meaning the King; and he did not doubt but that his Majesty would vindicate his cause if he had acted right. He sent a circular letter to his Clergy, to be publicly read in the Churches throughout the island, which comforted and appeased the people, who had so much reason to reverence and love the Bishop.

* The Rev. Dr. Walker, rector of Ballaugh, and the Rev. Mr. Curphy, vicar of Kirk-Braddon.—The office of Vicar-general is similar to that of Chancellor to a Bishop in England.

*The Bishop's Letter to his Clergy.**Castle-Rushin, July 1, 1722.*

“MY BRETHREN,

“Though our persons are confined to this place, yet our affection for you, and our concern for the flock over which the Holy Ghost hath made us overseer, and our prayers for both, are at full liberty. And we doubt not but our authority in matters spiritual at least will be obeyed by you, and by all such as fear God, for our great Master's sake, who has promised to be with us always even unto the end of the world.

“I desire therefore, and require of every one of you, that you make regular presentments to my register of all unquiet, disobedient, and criminous persons within your several parishes, that we may correct and punish them according to such authority as we have by God's word.

“I beg you will be more than ordinarily diligent in discharging the several duties of your sacred calling: this will be the best testimony of your affection for us. And I beseech you, let no unworthy thoughts enter into your hearts, nor unbecoming words come out of your mouths, against those that have given us this trouble.

“If we suffer for righteousness' sake, that is, for doing our duty, it will turn very much to our account. And if we have been mistaken in any thing, there are proper judges superior to us all, who will be able to clear up these difficulties, to the satisfaction of all good men and lovers of peace.

“And that none of your people may transgress the bounds of duty and obedience to the civil magistrate,

trate, (who is God's Minister in temporal matters, as we are in spirituals) and so come to suffer as evil doers; I pray you communicate this letter and my hearty desires to whom you shall think fit, that they may be convinced that neither they nor we have any reason to be uneasy at what has befallen us.

" And if to this you afford us your daily prayers, which as your Bishop I require, that we may both perceive and know what things we ought to do, and also have grace and power faithfully to fulfil the same; that this Church may be always ordered and guided by faithful and true Pastors, such as may constantly speak the truth, boldly rebuke vice, and patiently suffer for righteousness' sake; you will then do what becomes worthy sons of a Father and Bishop, who every day of his life remembers you at the Throne of Grace.

" THO. SODOR AND MAN."

" 2 Julii, 1722."

For the rest of the papers relating to this transaction, the Editor is obliged to the care of the Reverend Mr. Moore, of Douglas in the Isle of Man; and to prevent an interruption in the narrative, they are inserted in the Appendix.

The horrors of a prison were aggravated by the unexampled severity of the Governor, not permitting the Bishop's housekeeper, who was the daughter of a former Governor," to

^u Mrs. Heywood; of whom the Bishop in a letter to his son, written in the year 1740, thus speaks: "Mrs. Heywood gives --" you

see him, or any of his servants to attend upon him during his whole confinement; nor was any friend admitted to either the Bishop or his Vicars-general. They were not treated as common prisoners, but with all the strictness of persons confined for high treason. They had no attendants but common jailers, and these instructed to use their prisoners ill.

A strange return this for a long course of favours and hospitality which the Governor and his wife had received from the Bishop at his house, where they frequently resided for days and weeks together!

Governor Horne was not naturally a bad man,* and yet in this instance he treated the Bishop with more cruelty than any Protestant Bishop has experienced since the reformation;

"your her humble thanks and service. She is certainly the discreetest and most careful body that ever man had; which, together with her fidelity and piety, has made her a real blessing to me these twenty-three years past."

And in another letter, he says, "When Mrs. Heywood made her will in her last illness, she left ten guineas to the Society for propagating Christianity abroad. She is now well, but has put the ten guineas into my hands to be transmitted to you, which I desire you will pay according to her pious design. Her name is not to be mentioned but after this manner:—A gentlewoman in the Isle of Man who desires to be unknown, in great gratitude to God for being born in a Christian country, has given the Lord Bishop of Man ten guineas, to be paid by his son to the treasurer of the Incorporated Society for propagating the gospel in foreign parts." Dated July 15, 1739.

* "I have never to this day seen that part of the Independent Whig which I have been told uses me ill, so I can say nothing of it. Captain Horne was not of himself an ill man; and if
" that

yet did he not revile again. In his Diary he says,

“ *St. Peter's-Day, 1722.* I and my two Vicars-general were fined ninety pounds, and imprisoned in Castle-Rushin, for censuring and refusing to take off the censure of certain offenders; which punishment and contempt I desire to receive from God as a means of humbling me, &c.”

Thus did he turn all his misfortunes to advantage, and to the glory of God.

He was confined in this prison for two months, and released at the end of that time upon his petition to the King and Council, before whom his cause was afterwards heard and determined.

On the 4th of July 1724, the King and Council reversed all the proceedings of the officers of the island, declaring them to be oppressive, arbitrary, and unjust; but they could grant no costs; and the expences of the trial fell very heavy on the Bishop, although he was assisted by a subscription to the amount of near three hundred pounds. But this was not a sixth part of what it cost him for lawyers and witnesses, which he was obliged to bring from the Isle of Man, and maintain in London for several months before the trial

“ that author says any thing, as from him, of me, it was by information from people then here, who had no regard to truth or for me; but because the E. of D. was a subscriber to and a disperfer of that book, they stuck at nothing.”

Bishop's letter to his son, Sept. 4, 1742.

was

was finished. The subscription was made in the month of September 1723.

“ September 20, 1723.

“ Having engaged myself, by the advice of the Archbishop and others, in an expensive controversy, for the defence of the discipline of the Church, in which I have already spent above three hundred pounds, Mr. Dean Harris, chaplain to the Prince of Wales, as Dr. Marshal tells me in his letter of the 5th inst. proposed, that without my knowing of it a contribution should be made to enable us to carry on this suit, which being the common cause of the Church, he said it was not fit I should bear the whole burden myself. He therefore laid down five guineas, and Dr. Marshal very kindly undertook to manage it; and as far as I can yet be let into the secret, there is more than two hundred pounds given or subscribed. Such as are come to my knowledge are,

			£.	s.	d.
Mr. Dean Harris	—	—	5	5	0
Dean of York, and Mr. Finch	—	—	42	0	0
My Lord Thanet	—	—	21	0	0
Lord Anglesea	—	—	21	0	0
Mr. Auditor Harley	—	—	21	0	0
Dean of St. Paul's	—	—	5	15	0
Fr. Dean of York	—	—	50	0	0
Dr. Sherlock, Dean of Chichester	—	—	10	10	0
Mr. Jennings	—	—	5	5	0
Dr. Pelling, Canon of Windsor	—	—	5	5	0
Sir John Phillips	—	—	5	5	0
Mr. Hoar	—	—	5	5	0
Mr. Witham	—	—	5	5	0
Dr. Marshal	—	—	5	5	0
Mr. Annesley	—	—	5	5	0
Lady B. Hastings	—	—	31	10	0
Lord Bp. of Ossory, and Sir Tho. Veasy	—	—	20	0	0
			£.	264	15 0

“ May the God of Heaven return it sevenfold into their bosoms!”

This was all he received. Indeed at that time the great expences of his trial were not known; and how he was extricated from them his son desires may be concealed from the world, permitting this only to be said, that when his lawyers' bills were paid, little remained either to the father or the son; though the latter has every reason to rejoice in the blessing of such a father.

The Bishop was advised by his solicitor to prosecute the Governor, &c. in the English Courts of Law, to recover damages, as a compensation for his great expences; but to this he would not be persuaded. He had established the discipline of the Church, and he sincerely and charitably forgave his persecutors. Nay, one of the most inveterate, Mr. Rowe the comptroller, being afterwards confined in a spunging-house for debt, the Bishop went to see him, and administered to his relief.

The Bishop always used to say, that he never governed his diocese so well as when he was in prison; and for his own share, if he could have borne the confinement consistently with his health, he would have been content to have abode there all his life for the good of his flock, who were then more pious and devout than at any other time.

From

From the dampness of the prison, the Bishop contracted a disorder in his right-hand, which disabled him from the free use of his fingers, and he ever after wrote with his whole hand grasping the pen.

The King offered him the bishoprick of Exeter, vacant by the translation of Dr. Blackburn to the see of York, to reimburse him; but he could not be prevailed on to quit his own diocese. His Majesty therefore promised to defray his expences out of the privy purse, and gave it in charge to Lord Townsend, Lord Carleton, and Sir Robert Walpole, to put it into his remembrance; but the King going soon afterwards to Hanover, and dying before his return, this promise was never fulfilled.

In a letter to his son, dated the 20th of September 1742, he says, "The affair of mine with Captain Horne and the officer, is almost out of my memory, only I have the King and Council's order by me, setting aside all they had done against me; and upon my application for costs, his Majesty, by the President and Sir Robert Walpole, promised that he would see me satisfied."

About this time a gentleman who had some scruples of conscience concerning the oath of abjuration, wrote to the Bishop on the occasion; and received from him the following answer, which was afterwards printed at the express desire of the Lord Chancellor King.

Letter on the Oath of Abjuration.

“ SIR,

“ You find yourself under an authority which requires certain things of you for the better security of the government that protects you; particularly, to declare in a certain form of words *whom you acknowledge to have a right to your allegiance.*

“ Who it is that has this right is not determined by any law of God; the law of the land must therefore, in this case, be the only rule of conscience.

“ Now, the laws of the land have determined this right to be in the present possessor of the throne, and in no other; having excluded papists and all such as shall marry papists, (whatever right they should otherwise have had by proximity of blood) from succeeding to the Crown, and consequently from all right to our allegiance.

“ The only doubt, therefore, that you can have is, Whether these laws were made by a competent authority.

“ Now, the decision of this point not being within the capacity of every private subject, *who yet is bound to submit to every ordinance of man for the Lord's sake;* all that a conscientious man can do, and all that can be required of him is, to follow the most probable opinion.

“ The *most probable opinion* most certainly is that of the nobility and judges, the ordinary and extraordinary interpreters of the law, whose business and duty it is to understand the law and the constitution, and to tell it to others who cannot be supposed to know it; and if they should lead you into an error, it will never be imputed to you as a sin.

“ To

“ To their judgment therefore you ought to submit, as the most likely to be true; and that is, that the right of calling parliaments, and of giving sanction to laws, is in that King who possesseth the throne by the general consent of the nation; or, in other words, that the laws for limiting the succession to the protestant line are made by a competent authority: and scripture and reason suppose this.

“ For considering how many difficulties are to be got over before every private Christian could thoroughly understand the titles of princes, and answer all the difficulties that could be started, and till then might question every law made by the legislature; the command of God, *of submitting to every ordinance of man for the Lord's sake*, would at the same time be an indispensable duty, and yet impossible to be performed. But if the law of the land, as interpreted by those whose place and business it is to declare the meaning of it, be a law of conscience where it contradicts no law of God, then every man is capable of knowing his duty, and of acting conscientiously.

“ And if you consider, that we are in most other cases governed by the judgment and authority of private persons, without knowing their reasons, modesty and Christian humility will incline you to submit to this much greater authority, where so much depends upon your obedience.

“ For instance:—You would commence a law-suit; you would venture to give your neighbour a great deal of trouble, put him to a great expence, and this upon the judgment and authority of two or three lawyers, whom you believe to be honest men, and well skilled in their profession; nay, if you were obliged, (as in some countries you would be) before you could be permitted to commence your suit, solemnly

lemnly to take an oath, that you did believe you had a righteous cause, you would do this upon their authority: with much more reason ought you to submit to the authority of all the judges of the land, whose duty it is to declare the law in doubtful cases, as they have done in this before us.

“ You have heard it said, that in doubtful cases we should take the safer side, and suffer any thing rather than comply with a doubting conscience.

“ But you would do well to consider, that if the powers which you refuse to acknowledge and to obey, should prove to be lawful, as they are declared to be by the ordinary and extraordinary interpreters of the law, then you certainly sin in refusing to acknowledge them. This being a good rule in cases of this nature, *that it is safer to obey authority with a doubting conscience, than with a doubting conscience to disobey*; and it is as certainly a sin to quit my post, or hazard my estate, when I might preserve both by submitting to the authority and judgment of those whose duty it is to inform my judgment, and solve my doubts.

“ You made another objection; namely, that you are to declare you do this willingly, though you cannot help having some scruples concerning this oath.

“ It is certain, where a man has the least scruple, he would avoid taking any oath were he left to himself; but when authority, the very same authority that I obey in other cases, when that interposes in doubtful cases, it turns the scale, and obliges to obedience. And then a man does that *willingly*, which he would as willingly have let alone had he been at his own disposing.

“ I remember

“ I remember another difficulty you laboured under. You are (you said) obliged to declare, that you believe a person has *no right*. When the decision of the question depends upon such arguments, of the force of which you are not qualified to judge, this is true.

“ But then the casuists give you this direction for for your safe conduct; namely, *follow the most probable opinion*, which certainly is that of the legislature, in doubts concerning human laws and constitutions, *where no known law of God is against it*. You profess to believe this upon the authority and judgment of the government are you are under. That authority is sufficient to claim our assent, where we ourselves are not able to come to a determination.

“ I have heard you often say, that you would take the *Oath of Allegiance* without scruple, were that only required of you. Now, I believe you have not well considered the little difference (if any) betwixt that and the oath of Abjuration; the one being an *affirmative*, and the other a *negative oath* of allegiance. By the first, you promise to bear faith and true allegiance to the King in possession. By the second, you swear that you will not pay that allegiance to any other. Now by allegiance you mean that dience which the laws, as interpreted by the judges, require of you; they require this security of your fidelity; you are bound to do this, if you can do it without sinning against some known law of God; it is not a probability of sinning that will excuse you against a known command of God.

“ I might have referred you to many large tracts for your satisfaction, but I rather choose to recommend this short argument to your consideration: that we are governed by the authority and judgment of
of

of divines, in matters of religion; by physicians, in cases concerning our health; and by every tradesman, in his proper calling.

“ Now, it being the unanimous opinion of the Lords and Commons, Bishops, Divines, Judges, and Lawyers, who have all taken the oaths, that the several declarations therein contained are agreeable to the laws of this land, and no way contrary to the law of God; one cannot tell what more a private subject should desire, to incline him *to believe* that the King has a right to his allegiance in the terms of the oaths required of him, and consequently can have no good reason to scruple the taking of them.

“ If these reasons prevail with you to take this oath with the sincerity of one that is in earnest, you will give the government that security which they think fit to require of you, and your mind that ease which unnecessary scruples indulged are apt to bereave you of.”

N. B. Tertullian, in his apology for the Christian religion, hath these remarkable words relating to this subject: “ Jesus Christ calls for a piece of money, “ and seeing the superscription to be Cæsar’s, *without any further enquiry*, he orders the things that are “ Cæsar’s to be given to Cæsar.” See Mr. Reeves’s *preliminary discourse to that book*, page 145.

On the 4th of October 1724, the Bishop says, “ After having been eighteen months absent from my diocese, very much to my sorrow and charge, to defend the jurisdiction and episcopal authority, and having gained my cause, I took shipping at Hylake, and the next day, after a very fine passage, I landed
safe

safe at Douglas. Blessed be God for his great mercies."

On the 24th of November following, he met his Clergy in full Convocation at Bishop's-Court, and there delivered to them the following charge:

" *Bishop's-Court, Nov. 24, 1724.*

" MY BRETHREN,

" I should not have given you the trouble of meeting in Convocation at this season of the year, but that I think it of the last consequence to keep up *very strictly* to the laws and constitutions made for preserving of *church discipline*.

" At our last and some former Convocations, I gave you notice of several pernicious books, and pernicious principles, that were propagating amongst us. We now see the sad effects of such attempts; and indeed we may be assured of this, that as *errors in faith* will almost ever more be attended by *errors in practice*, so *lewd principles* will certainly produce *lewdness of manners*.

" We see all this verified in fact, to the joy of Satan and his emissaries, but to the exceeding great grief of every serious Christian in this place, which was formerly distinguished from all other countries by the excellency of its discipline,—the good morals of the natives,—and their ready submission to be reformed, when they had any of them the misfortune to fall, by the godly methods made use of to restore sinners to the peace of the Church.

' Memorandum-book.

" And

“ And woe be to all those who have been any way the instruments of Satan, in weakening our hands, and in endeavouring to bring Church Authority into contempt. And I pray God they may see their error and guilt in the dissoluteness of manners that are every day increasing amongst us, and that they may bitterly repent of their sin before it be too late.

“ For in the name of God, what reason have any but *Infidels* to discountenance Church Discipline, as it is exercised in this place? What is it we can have in view, but the glory of God and the good of souls? We have not only the testimony of our own consciences for the truth of this, but we have the testimony also of this whole nation *by their representatives*,—that we have been far from lording it over the bodies or souls of the people committed to our charge, or exercising a *spiritual tyranny*, as was most unjustly suggested by one of our persecutors:—And I appeal to every one of your consciences, whether we have not always, *without any respect of persons*, most readily, and with open arms, and glad hearts, received offenders into the peace of the Church, whenever they gave the least tokens of a sincere sorrow for their sins, and submitted to the censures appointed for satisfaction for the scandal and offence they have given to the Church of God.

“ But who are these, and what do they aim at, that are such enemies to Church authority, and rejoice to see all godly discipline trampled on? Why, they are generally strangers, or such of the natives as they have corrupted;—they are strangers to our laws and to the good effects of our discipline;—they are very many of them strangers to all virtue and religion, to the fear of God, and to the rewards and
punishments

punishments of another life; and have very little regard for the welfare of this Church and nation, or for the judgments of God, which are hanging over our heads for the growing vices of these times.

“For as sure as there is a God, and that his word is true, if a stop be not put to the evils that are springing up amongst us, we have reason to expect some sore judgments upon ourselves and posterity. The words of Joshua to the Israelites, *Ye have sinned against the Lord, and your sin will surely find you out*, will be found true, not only by private men and families, but by whole nations.

“All sin must be punished either in this or in another world; and though particular men may sometimes escape in this world, yet nations, as such, can only be punished here, and here they must expect the reward of their iniquities.

“And can any native, or any man who has any true love for this once happy Isle, be pleased to see that authority discountenanced and evil spoken of, which is ordained by Christ himself for the curing and preventing of wickedness, and for averting the judgments that are the reward of sin unrepented of?

“And can any man who professes himself a Christian, and who knows, as every Christian ought to do, that church discipline is as much the ordinance of Jesus Christ, and as such to be preserved entire by the ministers of his kingdom, as are the faith and doctrines of the gospel:—Will any man who acknowledges this be unconcerned to see *that*, and *those* who are bound at the peril of their souls to preserve it, despised and disregarded?

“It was but hoped by some people, that a stop would be put to the discipline of the Church, and see

see what followed in less than two years; and by this you may guess what would follow if such attempts had succeeded.

“ The Priest’s office has been invaded. Two incestuous persons, under the censures of the Church, have been clandestinely married, which by the wholesome laws of this Church is excommunication, *ipso facto*, to all present. One of these unhappy incestuous persons is dead, under censures, without any sense of her sad estate towards God, hardened by that wicked pretended marriage; and the other persists in his obstinate refusal to own his crime.

“ Whoredom and drunkenness are become so common, that they are practised without shame; and even parents themselves can see their *sons* and their *daughters* polluted with these damning sins, without any great concern.

“ The name of God is every where blasphemed, the Lord’s-Day profaned, and the very ordinances of the gospel despised;—sins (if any) which will shut men out of heaven, and ought to shut them out of Christ’s Church on earth, till they see their error, and repent of it.

“ *Thieving* and *house-breaking*, and other crimes, which have brought some to shame, and others to untimely ends, were never so common as of late; which must be owing, in a great measure, to the disregard had to the ministers of Christ, whose business it is to plant the fear of God amongst men, which alone can hinder them from falling into these crimes.

“ Nay, that which is very afflicting indeed, this little quiet nation (for so it has till now been called) is in danger of being divided by *faction* and *discord*. Names of *distinction*, the foundation of hatred and uncharitableness,

uncharitableness, are transplanted from other divided nations to this united country; and people are persuaded to believe that we are enemies to that prince and government which the providence of God has subjected us to, for no other reason, I verily believe, but because we are not over-forward to meddle with politicks, which do not belong to us. For, as most of you have often heard me reason upon this head, no man can deliberately *use* or *join* in those prayers of our Church for the King and government of these kingdoms, and at the same time wish evil to them, or strive to weaken their authority.

“Another most wicked attempt to render our authority less significant has been, to represent us as enemies to the Lord of the Isle and his just prerogatives; as if every man in England, who has a controversy with the King, as there are very many every day, were therefore an enemy to the King and his government, when it is notorious to every body who knows what passes in the King’s Courts, that no man is one jot the worse thought of by his judges because the cause is betwixt the King and one of his subjects; but if there be any room for favour, it is generally given to the subject.

“We are in the first place obliged, by our ordination and consecration vows, to defend the laws of God, and to punish and rebuke gainfayers. We are in the next place sworn to defend the Lord’s just prerogatives, and the laws of this land; we pray daily for his health and prosperity, and for the prosperity of his government; we patiently submit even to fines and imprisonment, till relieved by a superior authority; at the same time we are not ignorant that we have an authority (and which we are bound by our oaths to maintain) as well as the civil magistrates,

and, in matters spiritual, independent of the civil power, at least within the Isle. And if we must be reproached for asserting this, which is as plain as laws can make them, *God's will be done*. It is better to suffer for well-doing than for evil-doing.

“ My Brethren,

“ I take no pleasure in mentioning these things, nor in recounting the enormous wickednesses which I just now hinted at. But I would take your advice what is best to be done to hinder such vices from spreading, and do desire your assistance, without which it will be impossible for us to do any great good.

“ My earnest desire, and what I require of you, is, to make presentments every month, according to our laws and constitutions, that while crimes are flagrant and known to every body, they may not be forgotten, by being put off till just the courts are going to sit; a way I have observed in some parishes.

“ The next thing I desire and require of you is, to see the censures punctually performed, when they come regularly to you, or to acquaint the court forthwith where the fault lieth.

“ But especially, and for God's sake, I beseech you, let us, all of us, while we are endeavouring to keep out and to cure the growing vices of the age we live in, let us be most careful of our own conduct and morals, lest we pull down with one hand what we are building with the other. *Thou that abhorrest idols, dost thou commit sacrilege?* was a most severe reproach upon the Jewish nation; and it will be so upon us, if we call others to an account, and are ourselves liable to be censured by others.

“ We are most unjustly reproached for being enemies to strangers. I wish to God we had been more
enemies

enemies to such of them as have from time to time corrupted our manners and our principles, and afterwards raised an evil report upon the whole community, for the vices of those whom they themselves have corrupted. And I must tell you, that it will be an instance of great wickedness in any one of ourselves to countenance such (and such there are) who are enemies to piety, who subvert the weak and the unstable, and who are using their utmost to undermine that power which Christ has committed to the governors of his church.

“Having been so long absent from my diocese, (not willingly, I call God to witness) it is probable that many in every parish may desire to be *confirmed*; I purpose therefore, God willing, to have Confirmations through the whole diocese at proper places, of which you will have timely notice, as soon as the days are a little longer and the season better. In the mean time, I give you timely notice, that all persons concerned may come duly prepared for so holy an ordinance, and not lose the exceeding great benefit and blessing of such an institution for want of being thoroughly informed concerning the meaning and design of Confirmation, which you all know is very particularly set down in the beginning of the Manks Catechism, which every body has in their hands, but may want a little of your pains to make them to understand it as they should do.

“And because a great deal depends upon children's understanding the nature of Confirmation; and a great deal of that wickedness, which is afterwards seen in the lives of too many who have been confirmed, proceeds from the want of their being made truly sensible of the vows that are upon them, and the extreme hazard they run by forgetting those

vows, and grieving the Spirit of God, by which they were sealed unto the day of redemption; I hope you will, every one of you, take a great deal of pains to prevent so great a calamity as the loss of any one soul, who may otherwise perish for want of good instruction.

“ Our old friend and benefactor, Dr. Bray, still continues his love and kindness for this poor place, and has procured us a number of very useful and practical books for every parish and library in this diocese; they are in Mr. Thorne’s hands to be bound, and will be delivered to you when finished. And it will be very necessary, that this benefaction be acknowledged by all the Clergy of the diocese after a most grateful manner.

“ You perceive, by the success I had in procuring the royal bounty, and especially that part of your arrears due in the late Queen’s time, that I was not unmindful of your interests even at the distance I was forced to be from you. Had I not very seasonably applied for it at that very time when I did, and made a very good interest to obtain it, it is probable it might never have been got; as many of her Majesty’s debts are still unpaid. This is a very particular pleasure to me; and the only return I expect from you is, that you will be more careful to discharge the duties of your calling, which was the end of giving and continuing the royal bounty.

“ Mr. Christian, the vicar of Jurby, has very earnestly petitioned me, that he may be permitted to live in his house, which is near adjoining to the church, and to the vicarage-house, where he has lived for above twenty years past, because of a very numerous family of children and servants which he has, for which the vicarage-house was too strait. I have

have granted this reasonable request; and I mention it at this time to shew you with what reluctance I suffer non-residence, and only where real necessity requires I should do so.

"I take this occasion to acquaint you, that Mr. Matthias Curghey, the vicar-general's son, has an earnest desire to enter into holy orders; the canon, you know, requires, that he should have proper testimonials of his sober life and conversation under the hands of several ministers, who of their own knowledge can certify the same. Those from whom such testimonials may be expected will endeavour to inform themselves very well, and to be mindful of his future conduct, that on that account they may truly certify he is qualified for the order of Deacon."

"On the first of January 1725, (says the Bishop in his Memorandum-book) my dear child, coming to see me from Liverpool, was in a tempest driven to the coast of Ireland, and there shipwrecked; but by the great mercy of God his life was saved; and this day (Jan. 16) I have a letter under his own hand. The Lord make me thankful."

Having settled the parochial libraries² in the Isle of Man, and established petty schools³ throughout the diocese, in the year 1724, he

² Dr. Bray, by whose advice and assistance this excellent charity was first begun, continued to supply the libraries with books as long as he lived. Dr. Bray died in 1729.

³ Lady Elizabeth Hastings left twenty pounds a year to these petty schools in the year 1740. The Bishop in a letter to his son says, "I had a letter from one Granville Wheeler, who married one of Lady Elizabeth Hastings's sisters, (whether a gentleman
" or

founded a school at Burton, the place of his nativity; and in the year 1732 built a school, and a house for the master, endowing it with a revenue of thirty pounds per annum. The mastership of this school was first given by his Lordship to Mr. Dunn, on the 19th of November 1725.

Rules and Orders for the School of Burton.

“ I. It is already provided by the settlement of the said School, that the master be a member of the Church of England, as by law established.

“ II. And that he be a man of sober life and conversation, as well as qualified to teach the Latin and English tongues.

“ III. He is to observe the school-hours; namely, to begin at seven in summer, and at eight in winter; and to keep the children till eleven in the forenoon, and to be in school again at one in the afternoon; and to teach till four in the winter, and until five in the summer season.

“ IV. He is to read prayers every morning before he begins to teach, and every evening before he dismisseth the children; namely, the collect for the

“ or clergyman I know not*) with an attested copy of a clause of
 “ her Ladyship’s will, where she has given twenty pounds a year
 “ for ever for the petty schools here.”

* In both these characters Mr. Wheeler was very respectable; he enjoyed several fine estates to the amount of about 3000l. per annum, with ecclesiastical preferments, the most considerable part of which (a living in Nottinghamshire of 400l. per annum) he was earnestly desirous to have resigned to Mr. Granville Sharp, who was his nephew, and grandson to the Archbishop of York.

day;

day; the collect for peace; the collect for grace, (as in the morning service of the church) and the collect in the Post-Communion, "Prevent us, O Lord," &c. concluding with the Lord's Prayer, and the Grace of our Lord Jesus Christ:—And at Evening, the collect for the day, and the two collects for the evening service, concluding as before.

"V. Every Evening before they depart the school, the master is to give the children a short charge, to be sure to say their prayers before they go to bed, and as soon as they rise, (such short prayers as he shall teach them) to be dutiful to their parents; civil and respectful to all they meet; to be careful not to tell any manner of lie; nor to take God's name in vain, &c.

"VI. He is to take especial care to make the children sensible of the end of learning; which is, that they may be better able to read the Holy Scriptures, and therein to learn their duty, to love, to fear, and to serve God acceptably all their days, that they may be happy when they die.

"VII. And above all things, he is to take all proper occasions to plant the fear of God in their hearts; to make them serious and concerned for their souls; and to awaken them into a sense of the danger they are in, without the grace of God, and the aids of religion.

"VIII. Every Saturday before they depart the school, he is to give the children a strict charge to go to church the day following, and to behave themselves with reverence becoming the place; to get the collect for the day by heart, and to remember at least the texts, which will be a way to make them attentive betimes.

"IX. He

“ IX. He is to call the children to an account for these things on Monday morning, and to take care that the same be required of them upon church festivals, if divine service be read in the church on such days.

“ X. The children are to be taught the Church Catechism, and no other; and to be made to understand the meaning of it after the most plain and instructive manner.

“ XI. The master is not to be absent from school unless upon urgent business; and even then to shew the reason of his absence, if required so to do.

“ XII. The master is never to grant any whole or half play-day, in any week in which there is an holiday.

“ *Lastly*; The Reverend the Vicar of Weston, the Curate of Burton, with the rest of the Trustees, shall be desired to visit the school once a year, at the breaking-up for Whitsuntide, in order to make a judgment of the master's diligence, and the scholars' improvement.

“ THO. SODOR AND MAN.”

Rules for the Petty Schools in the Isle of Man.

“ *At the annual Convocation held at Bishop's Court, on Thursday in Whitsun Week, May 29, 1740.*

“ The Right Reverend the Lord Bishop does now signify to the Clergy in Convocation, that the Right Hon. Lady Elizabeth Hastings has in her will left the sum of twenty pounds per annum, towards the maintenance of petty schools within this diocese, upon the following conditions:

“ I. That

“ I. That the masters of the said schools do constantly do their duty according to the purport of the licences granted by the Bishop of Man, or his substitutes. And that this may be known, every master or mistress shall yearly and every year apply to the vicar or incumbent of their respective parishes, (who are by law obliged to visit their schools the first week in every quarter) for a certificate, in these words; namely, That such vicars or incumbents have respectively visited the said schools in their respective parishes, according to the laws and constitutions of 1703; that the children have been carefully taught, and do improve in learning and good manners; that they are taught to say their prayers and catechism, and do duly attend the publick service of the church; which certificate is to be signed by such vicar or incumbent.

“ And if such masters or mistresses shall not desire, and obtain, and bring, every year to the Bishop, or in his absence to his Vicars-general, such certificate, then the part of this charity appointed for the master or mistress so neglecting to obtain or bring such certificate, shall be divided amongst such masters and mistresses as shall bring the same.

“ II. That this Charity shall not upon any pretence whatever lessen the payment of forty shillings a year to the said schools out of the impropriations, whenever they or the value of them shall be recovered or restored to the church; nor shall this charity be understood to excuse such parents as are able from paying such sums quarterly as the law appoints, or shall be agreed upon betwixt the master or mistress and parents of such children.

“ That these conditions may be strictly observed, his Lordship does now further signify to the clergy,
and

and requires them to give particular notice of these rules (by reading the same) to their respective masters or mistresses, and to observe the same themselves, upon pain of ecclesiastical censure; and further, to acquaint them, that his Lordship is fully resolved that no part of this charity, nor the royal bounty, shall be given to any of such masters or mistresses, but to such as shall obtain certificates quarterly, according to the conditions within-mentioned."

N. B. A copy of these rules was sent to every clergyman in the diocese.

In the year 1730, the Rev. Dr. Wilson proposed to his father the Bishop to establish a fund for the support of Clergymen's widows and children in the Isle of Man, which was the more necessary, as from the smallness of the livings few were able to make a provision for their families. To this the Bishop readily agreed; and by the assistance of Mrs. Crow, Mrs. Levinz, (the late Bishop's widow) Lady Elizabeth Hastings, and others, a sum of money was raised, and placed in the English funds; the interest of which, amounting to 12l. a year, was appropriated to that purpose.

Some years after, the benevolent proposer of this Institution, assisted by some of his friends, very considerably enlarged it, by purchasing of the late Duke of Athol the thirds of the living of Kirk-Michael, which he made over to trustees for the use of that Charity for ever; and in the year 1780, the state of the Charity was as follows:

An Account of the Receipts and Profits of the Improprate Third of Tithes of the Parish of Kirk-Michael, purchased from his Grace John Duke of Athol, by the Reverend Dr. Thomas Wilson, and by him assigned for the better Support of the Widows and Children of the Clergy of this Isle, for the Year 1779, ending at Easter 1780; as also of the interest of 79l. being savings made by the Right Reverend Father in God Thomas Lord Bishop of Sodor and Man, out of a fund then appropriated for the said purpose; and likewise of the disbursements attending the said fund; with a further account of the application and expenditure of the clear proceeds thereof:

April 24, 1780.

£. s. d.

To the interest of 30l. due from ———, of ———, 12th December last, at six per cent. on condition that if he paid the interest punctually at the end of each year, or within a month after, to abate at the rate of one per cent. but he having failed therein has paid at the rate of 6 per cent. 1 15 0

To the interest of 49l. due from ———, of ———, 24th of March last, on the above-mentioned condition; and he having likewise failed therein, is to pay at the rate of six per cent. 2 17 2

To the profits of the impropriate third of tithes for the year 1779, ending at Easter 1780, viz.

	British.		
Four Town's Tithe	-	-	£. 9 0 0
Ballamoar's ditto	-	-	4 16 0
Ballachrink's ditto	-	-	1 10 0
Commal's ditto	-	-	3 12 0
Ballakilley's and Ballachokane's ditto	4	4	0
Ballacurleod's tithe	-	-	2 12 6
Sylchaige's ditto	-	-	2 3 6
Ballameanagh's ditto	-	-	2 8 0
Cronk-bane's ditto	-	-	2 0 0
Stockfield's ditto	-	-	2 11 6
East Scarrisdale's ditto	-	-	1 10 0
West Scarrisdale's ditto	-	-	2 5 0
Kerroo-cruinn's ditto	-	-	3 13 6
Milknefs, Lamb, Wool, Offer- ings, Goose, and Pig tithe	} 4 18 3		

£. 47 4 3 = 55 1 7½

Total proceeds in Manks

£. 59 13 9½

	Brought forward	£.	s.	d.
Out of which to be deducted, viz.		59	13	9½
Proxy due at Easter last past - - -	1 0 0			
Cash paid for Sacramental Elements -	1 0 3			
Ditto to the Rev. Evan Christian, vicar-general, for his trouble in letting the said tithes, collecting the profits, and paying the clear amount thereof to the objects of the trust - - -	1 0 0			
Cash to the said Evan Christian, as Secretary to the Trustees - - -	0 11 8			
Ditto for the Vicar's choice house -	0 2 0½			
Ditto to the Rev. Mr. Clague, for collecting the small tithes - - -	0 11 8			
Ditto to Wm. M'Aulay, for cleaning, painting, &c. Bishop Wilson's tomb	0 8 5½	4	14	1

Remains to be distributed £. 54 19 8½
 Whereof deduct one-fourth part to be distributed amongst the Children and Orphans of the Clergy agreeably to the fourth rule of the trust deed 13 14 11

Remains to be distributed amongst the Widows 41 4 9½

That is to say,	£.	s.	d.
To Mrs. Catharine Curghey -	6	17	5½
Mrs. Mary Allen - - -	6	17	5½
Mrs. Isabel Curghey - - -	6	17	5½
Mrs. Jane Crebbin - - -	6	17	5½
Mrs. Margaret Quayle - - -	6	17	5½
Mrs. Elizabeth Wilks - - -	6	17	5½
	£. 41	4	9

And the above sum of 13l. 14s. 11d. distributable amongst the Children and Orphans of the Clergy, we have, agreeably to the trust in us reposed, and on consideration of the circumstances of the several applicants, thought proper to dispose of in the following manner, viz.

To the Rev. Samuel Gell, towards the support of his son at Castle-town school - - - - -	4	0	0
To the Rev. Nicholas Christian, towards the support of his son at the same school - - - - -	4	0	0

To

	£.	s.	d.	£.	s.	d.
Brought forward	8	0	0			
To the Rev. Thomas W. J. Wood, towards the support of his chil- dren at school - - - - -	2	17	5½			
To the Rev. Henry Corlet, for the same purpose - - - - -	2	17	5½			
				13	14	11
Allotted to the Widows as before expressed				41	4	9½
Total amount of cash distributable - - -				54	19	8½

At Kirk-Michael, 24th April, 1710.

The before-going distribution is this day agreed on and made by us,

W. MYLREA,	}	Trustees.
JOH. MOORE,		
PH. MOORE,		
EV. CHRISTIAN,		
DANIEL GELLING,		

In the year 1734, the Bishop published "A short and plain Instruction for the better understanding the Lord's Supper;" which has since passed through several numerous impressions, and has been universally esteemed for the elegant simplicity of its language, and its unaffected piety.

The year following he came to England, for the last time, to visit his son and daughter, when he was introduced to King George the second and his Queen, who took particular notice of him. On his return, he visited the province of York, at the earnest request of Archbishop

Archbishop Blackburn, and confirmed upwards of fifteen thousand persons.

Some unhappy persons being condemned to death in the Isle of Man for the crimes of robbery and house-breaking, occasioned the Bishop to send circular letters of exhortation, and prayers, to the Clergy:

“ GENTLEMEN,

July 18, 1735.

“ Whereas William Clucas, William Kelly, and James Clucas, prisoners in Castle-Rushin, are under the sentence of death for burglary and robbery by them committed:

“ It is necessary that this should be signified to our congregations, that they may seriously join in praying to God for these poor souls, under such mournful circumstances; that they may make the best use of the few days they have to live in this world.

“ You are therefore, in the mean time, to use the prayer set forth in the year 1705, upon the like occasion; which (because some of you may not be provided with it) we have here subjoined.

“ You will also take this opportunity of speaking very plainly to your people against robbing and stealing, as also those evil ways and courses that lead to such sins; namely, Idleness, drunkenness, neglecting the ordinances of God and his worship, covetousness, distrusting God’s providence, injustice in their dealings, and discontentedness in their respective stations of life.

“ Let them know the necessity of abstaining from all appearance of evil; and that repentance and restitution are necessary duties, and yet much more difficult

difficult than is laid to heart;—that they who turn a deaf ear to your admonitions, and despise the means of grace appointed for their salvation, do thereby provoke God to take from them his Holy Spirit, and leave them to themselves; and that if people will not glorify God by their lives, he will be glorified in their condemnation and destruction.

“Set before them the terrors of the Lord, what a sad and shameful end these unhappy wretches have brought upon themselves, and what concern, what infamy, what ruin, upon their name and poor families.

“Let them be assured, that the evil which pursueth sinners will most certainly overtake and lay fast hold on them in sad judgments here, and much worse hereafter, if not prevented by a timely, a serious, and bitter repentance.

“And above all, put them in mind, that they cannot do this, or any thing that is good, of themselves; and that it is absolutely necessary to obtain and secure the assistance and grace of God, by praying for, and rightly improving these his favours.

“This will be a word in due season; and these truths pressed home upon the consciences of your people, as you in prudence shall think proper, will, it may be hoped, make them bethink themselves in good earnest to bring up their children in the fear of God, and set them an example of living godly, righteously, and soberly.

“And if, by this mournful instance, others will be prevailed upon to take warning, these poor creatures may, by their death, make some amends for the evils of their lives.

“But this we are sure of, that by thus doing our part, and remembering them in our private devotions,

tions, we shall have the comfort of delivering ourselves.

“And may God Almighty direct, assist, and prosper our endeavours in his service!”

In his pulpit the Bishop called upon the congregation to join with him in prayers to God for the pardon of their offences, and for their eternal welfare; concluding with an Exhortation, which we doubt not left a lasting impression on their minds.

“CHRISTIAN BRETHREN,

“There being some persons under the sentence of condemnation, you are earnestly desired to assist them with your devout prayers under these sorrowful circumstances; that God, who in justice has delivered them up to an untimely temporal death, may in mercy deliver them from death eternal.

“To this end, let us in Christian charity pray for them, that they may make the best use of those few days they have to live in this world;—that God, who alone can order the unruly wills and affections of sinful men, may graciously dispose and fit them for another life;—that they may become deeply sensible of their crimes, and truly repent of them;—and that God would for Christ’s sake accept of their repentance.

“So that, whatever punishment they have deserved, they may have it in this world; that in the next they may escape the judgment of an offended God.

“That they may give glory to God in submitting patiently to the punishment laid upon them as the
due

due reward of their deservings. And that this bitter cup, which is so much abhorred by flesh and blood, may be a wholesome medicine for the saving of their precious souls, through the merits of Jesus Christ.

“And that we may offer up our prayers with greater devotion, let us consider that we have all of us many ways offended God, and it is his great mercy that we have not before this felt his judgments.

“Let us therefore pray for these poor prisoners; and let us pray also for ourselves, our children, and families; that we may all live in the fear of God, serving and obeying him as we ought to do; that his grace may always prevent and follow us; and that he may never be provoked to give us up to the government of the devil, to be led captive by him at his will.

“Let us also pray for this whole land, that all evil practices may be discountenanced, and that by the grace of God, we may have few of these examples to lament hereafter.

“So that all being warned by this mournful instance, these poor creatures may make some amends by their death for the evils of their lives.

Let us then, my beloved brethren, with one heart and soul offer up our prayers on their behalf, trusting in God's goodness, that he will be merciful unto them in the forgiveness of all their sins; and, for the loss of this life, comfort them with the hopes of a better, through the merits and mediation of Jesus Christ. *Amen.*”

PRAYER FOR THE PRISONERS.

“O God, whose judgments against all obstinate offenders are most severe and terrible, and whose

VOL. I.

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mercies are infinite towards all those who with hearty repentance and true faith turn unto Thee; look down, we beseech Thee, with an eye of pity, on these persons now lying under the sentence of death ready to be executed upon them.

“ In the midst of judgment, remember mercy, and let thy power and tender compassion be shewed in their conversion, as thy justice has appeared in their condemnation.

“ Give them a true sense of all the transgressions of their lives past, and especially of those sins that have brought this judgment upon them; that their consciences being awakened by the near approach of death, they may call their ways to remembrance, and turn to Thee in weeping, fasting, and prayer. And the gracious God be merciful unto them in the free pardon of all their sins.

“ Blessed God, and lover of souls, let the sorrowful sighing of prisoners come before Thee, and by the greatness of thy power preserve Thou those that are appointed to die. We know, O Lord, that there is no word impossible with Thee, and that it is not always much time and knowledge, but thy grace, which fits men for heaven, which we humbly pray Thee to vouchsafe to these thy poor creatures, who have no hopes but in thy great mercy in Jesus Christ; for whose sake we pray God to hear us; and at the hour of death, and in the day of judgment, good Lord deliver us.

“ And sanctify, we most humbly beseech Thee, these examples to this whole land, that we may all see, that it is indeed an evil thing and bitter to forsake the Lord; and that we may teach our children, and our households, to fear God always; that they may

may continue thine ever, until they come to thine everlasting kingdom; through Jesus Christ our Lord, and Saviour. *Amen.*"

THE EXHORTATION.

"And now we have charitably offered up our prayers to God in behalf of these poor prisoners, it will be a proper time to speak of the crime for which they are to suffer death.—And it is a matter to be seriously lamented by this generation, that the vice of stealing, which was not heretofore known in the Isle of Man, is now become too common.—God grant that this generation may be warned by this judgment, and that this sin may not be known in the ages to come!

"Now, that nothing may be wanting on our part towards curing this evil, I will, in as plain a manner as may be, shew you—*1st*. The great evil of this vice. *2^{dly}*. How it comes to pass that too many are given to it. *3^{dly}*. How by God's grace it may be hindered from spreading.

"I. And first:—This is a grievous sin on many accounts. It does great dishonour to the providence of God, as if God could not provide for his creatures without their taking evil courses to get what they want.

"We know what a reproach it would be to a master of a family, if his servants should steal to get themselves bread; and will not God be as much displeased with *his* servants, when they bring so great a scandal upon his providence, which takes care of all his creatures, and does the best for them?

"It is true, God has made some poor, and some rich; but then he has commanded the rich to take

care of the poor out of the plenty he has given them, which if they do, he will reward them; and if they neglect to do so, they will suffer for it. On the other hand, he has commanded the poor to be contented with their condition, and not desire by unjust ways to better it, but to depend upon his providence and promise, that they shall not want what is needful for them; and that he will make them a great amends in the next world for what they want in this.

“Now, if men will not believe God, nor trust his promises, but will take evil courses for what they want, they provoke him to leave them to their own ways, and then they soon bring reproach and ruin upon their name and family; they for the most part continue poor besides; and, what is most sad, they take the way to make the next life more miserable than this.

“On the other side, it is well pleasing to God, when a poor family is contented and honest in a low condition; it is a sure sign they have their hopes in heaven; and indeed they have the best title to the promises of the gospel. “Hearken, my beloved brethren,” (saith St. James, ch. ii. 5.) “hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?” Why, every man in his right mind must acknowledge, that all the riches or pleasures on earth are not to be compared to this preference which God seems to have given the poor honest man above his neighbour. So that when such a man becomes dishonest, he does not only displease God, but he loses one of the best titles to the kingdom of heaven.

“II. But there is another thing which should make all men to abhor this vice, and that is, the great

great difficulty of repenting truly of it. Most people hope, some time or other, to repent them of their sins, though few consider how hard it is to forsake any one vice to which one is accustomed; but especially, truly to repent of this sin is very hard; for it is difficult, very difficult to flesh and blood, to ask forgiveness, to restore ill-gotten goods, or to make satisfaction to those who have been wronged; and yet this is a part of true repentance, that people should, as much as is in their power, undo what they have done amiss.

“Therefore when we consider how few do these things, we have great reason to lament the sad condition of such as are guilty of this sin, and to beg of Almighty God to give all men grace to shun it, as they hope to see the face of God in peace.

“Is it needful to tell you, that this vice is grievous upon another account; that it causes unchristian quarrels, heart-burnings, and discontent amongst neighbours; is an occasion that honest people are without cause suspected, and evil reports raised on such as do not deserve them, to the breach of charity and good neighbourhood?

“In short; it brings sin and shame, and sometimes, death, you see, upon people here; and, without repentance, death eternal hereafter.

“And though those people who are addicted to pilfering do always hope never to be discovered, yet few escape; sooner or later the providence of God brings them either to shame or punishment. From which consideration we pass to the second head, to enquire into the causes of this vice.

“And

“ And they are, first, a great neglect in too many parents to teach their children their duty, as if they brought them into the world only to live, and eat, and drink, a few years, and that to be the end of them; and yet their love for them while they live, and their concern and affliction for them when they come to an untimely end, looks as if they valued them more than the beasts that perish. And their trouble would be much greater, if they did but consider, that the punishments of the next life are far more grievous than can possibly be inflicted in this.

“ But many parents do not only neglect to teach their children their duty, but do give them bad examples themselves;—a thing so frequent, and yet so sad, that words cannot express the concern a good man has when he considers it.

“ For a parent to love his children, to wish them well, to have taken pains to bring them up through many years of infancy, childhood, and youth, and then to set them an example of vice, to corrupt, to shame, and to ruin them soul and body; this is surprising, indeed; and yet, God knows, it is too common.

“ So is it for parents to neglect to give their children due correction; they are often too careless, or too indulgent to their lesser vices, till, sin increasing with their years, they become too stubborn or too wicked to be taught and governed.

“ These are some of the causes of this sin; but that which encourages people most is this: They think it is easy for a man to be content with small things, and to leave off when he pleases; but this is a sad mistake. Nothing but God's grace can keep us from the greatest sins; if once we provoke him
to

to give us up to our own hearts' lusts, there is nothing will restrain us; neither reason, nor religion, neither the fear of death, nor the terror of damnation. And if the drunkard, and the common swearer, find it exceeding hard to leave those vices, be assured it is as difficult to leave off pilfering, when once it is become habitual.

“ III. Let us therefore consider how, by the grace of God and men's good endeavours, this vice may be prevented.

“ And first, let those to whom God has given the good things of this world, be very liberal to such as really want them, that the poor may have no temptations to steal to relieve their necessities.

“ God has provided enough for us all; and that we may none of us hoard up his blessings while our poor brother wants what is needful for him, God has so ordered it, that we shall carry nothing along with us when we die; and even those we leave it to shall not enjoy it, if we have defrauded God and his poor of what was their due.

“ Therefore let those look to it who have this world's good, and see their brother have need, and shut their compassion from him; their poor brother may be tempted to dishonesty, but they will bear a share in the blame and punishment.

“ As for such as are able to get an honest livelihood, and will set themselves in no good way, it is a fault to spare them, and true kindness to their souls to make them sensible of their error.

“ But the most effectual way of curing this vice, as well as most others, is, to let people see the necessity, the satisfaction, and the advantage, of bringing

ing up their children and servants in the fear of God, and under a sense of his all-seeing eye.

“ Shame and death are dreadful things; but yet they are not of power to keep men from sin, unless the fear of God be in their hearts.

“ And if people are not bred up in the fear of God, it is next to a miracle if ever they come to ought; so that rich and poor should all aim at this, to teach their children the ways of piety and virtue.

“ People may be poor, and not able to give their children learning; but in a Christian country, none can possibly want means of having them instructed in things necessary to salvation; for want of which many are ruined without suspecting the danger.

“ The poorest man can bring his children constantly to God’s house; can see that they say their prayers, and can pray for them himself; and if all people would but do this, we should soon see the blessed fruits of it; for being accustomed to this, they would learn to know that God is to be feared and served; that he sees and hears, and will reward or punish, all our actions.

“ If to this, people would take care to punish and discountenance all appearances of this evil we are speaking of, many would live orderly who are now a burthen to the land. But, God knows, there are some seeds and branches of this evil which men do not think fit to discountenance; not considering, that the greatest sinners begun at first with lesser crimes. Judas was at first a thief, at last he betrayed his Master, and then hanged himself. So surely does one vice make way for another, if not in time prevented; which should be a warning to such as live, or suffer their children to live, in a course of sin without advice and correction.

“ Remember

“ Remember well the advice of Solomon,^b ‘ The rod and reproof give wisdom; but a child left to himself bringeth his parents to shame.’^b ”

“ Let them learn from your example to shun, to hate a vice, which is so dangerous and so shameful.

“ But above all, let them know that it is a sin which will ruin their souls. It is true, it is a sad thing to be exposed to shame, to come to an untimely end, but it is much more dreadful to be shut out of heaven.

“ To conclude:—Without the grace of God, all your endeavours will be to no purpose; therefore do not fail to pray constantly for your children, that the fear of God may ever be with them, to keep them from every evil way.

“ And may the Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all. *Amen.*”

And further to stimulate the Clergy in the discharge of their duty, he sent to each the following Exhortation:

“ *Bishop's-Court, Oct. 16, 1735.*

“ BROTHER,

“ We should not be able to answer it to God, or to our country, if we should omit this melancholy occasion of warning our congregations against such crimes as have brought so many, and are bringing more, to shameful and untimely ends.

“ I do therefore hope and require you, for more than one Lord's-Day next to come, to lay before

^b Prov. xxix. 15.

your

your people the great guilt as well as shame of these crimes, and the causes which lead to them, which are plainly these following:

“*1st*. The profaning of the Lord’s-day; forasmuch as they who will not go to God’s house to learn their duty, and to beg his grace, are prepared to run into any wickedness the devil shall tempt them to.

“*2^{dly}*. The great neglect of parents in not correcting their children, and in not giving them a Christian education, but too, too often setting them a bad example.

“*3^{dly}*. The leading of an idle life, which bringing men to poverty, they are often tempted to become thieves to supply their wants.

“*4^{thly}*. The common and growing sin of drunkenness, which leads men to spend more than they can pay for, without taking these unrighteous ways.

“*5^{thly}*. Wicked and profane companions, who lead them to cast off all fear of God, and of his judgments, and consequently all religion.

“*Lastly*; Disorderly ale-houses, which are the very nurseries of thieves and pilfering servants, and the keepers of them are often as guilty as the thieves themselves.

“If these things be laid before your people with a zeal and plainness which the subject requires, one would hope that such people would be brought to see their duty and their danger, and this nation would recover its antient reputation.”

* It may seem very extraordinary, but the Editor has been very credibly informed, that before this time the Bishop had never had a lock on his outer door, nor any other fastening than a latch.

“To

“To this end, I beseech you (brother) for God’s sake, do all that lieth in your power to implant the fear of God, and family religion, and the due observation of the Lord’s-day, amongst your people, by obliging them to say some prayers with their children; if it be but the Lord’s Prayer only, it might be a check upon them from taking evil courses.

“Make your people sensible of the necessity of Restitution, and the great difficulty of doing a duty so necessary to salvation, where people fall into these sins.

“Exhort servants to keep at the greatest distance from the too common sin of pilfering their master’s goods, which often leads to greater crimes; and all others from tempting them to a crime which is downright thievery, whatever they think of it.

“Make people sensible, if possible, that as sure as God and his word are true, damnation will be the end of these sins unrepented of.

“And forget not to put your people in mind of the all-seeing providence of God, which one time or other will bring such hidden works of darkness and injustice to light, by ways which the cunningest thieves can neither foresee nor prevent, as has fatally appeared to every observing body.

“Lastly; Oblige your wardens to present the common sin of drunkenness, (as by the law and their oaths they are bound to do) and such as keep disorderly houses of entertainment; it being a common observation, that these crimes, as well as profaneness and wickedness of every kind, have mightily increased since the discipline of the Church has fallen into contempt, and been despised.

“ May

“ May the blessing of God be with you, as you faithfully observe these directions of your Bishop, and affectionate Brother,

“ THO. SODOR AND MAN.”

In a letter from the Bishop to his son, dated April 26, 1739, he says, “ I have been as well as ever I can expect to be at this age, [76.] I was obliged the last Sunday to preach at Peel,^d ride thither, and back again, on a most stormy day; and yet, I thank God, I am not the worse for it.”

In the year 1739, the Clergy of the island were thrown into great trouble and perplexity by the death of the Earl of Derby, who dying without issue, the lordship of Man (as a barony in fee) became the property of the Duke of Athol, who had married the heiress of a late Earl of Derby. This had well nigh deprived the Clergy of their subsistence; for the livings in the Isle of Man consist of a third of the impropriations, which had been originally purchased of a former Earl of Derby, by a collection made in the episcopate of Dr. Barrow, in the reign of Charles the Second. At the same time, to strengthen the title, and secure the purchase, an estate in England, belonging to the Earl of Derby, had been collaterally bound for the payment of the Clergy.

^d Peel is about eight miles from Bishop's-Court.

Now, on the alienation of the island from the Derby family, the Duke of Athol claimed the impropriations as an inseparable appendage of his estate and royalty, of which it could not be divested by any right that had or could be shewn.

The deed of conveyance from the Earl of Derby to Bishop Barrow, by some means or other, had been lost from the records of the island, and the Clergy were in danger of losing all their property; and to such great distress were they driven, that unable to contest their rights by law, they would have taken a very trifling consideration for their loss.

The Bishop, in a letter to his son,^c says, "What we can do with regard to the impropriations I cannot possibly tell; we would be content to take any reasonable consideration, rather than lose all." Lord Derby offered a thousand pounds, a sum very inadequate to the value of the impropriations.

In another letter, he says, "I have little reason to complain of any indisposition but what always attends old age. I preached yesterday at Kirk-Michael church, and am to do so next Sunday; Mr. Christian, of Jurby, died about a week ago, when I served at his church; so that we are sadly put to it for proper persons to serve the churches.

^c Dated March 9, 1741.

The fear of losing the impropriations for ever discouraging parents from educating their children for the ministry.”^f

This distress was very considerably alleviated by the kindness of the Duke of Athol, who allowed the Clergy to take the impropriations, giving the Duke bonds of indemnification. But this was no permanent security, and in the end might have been attended with consequences very fatal to the happiness of their several families, if they could not have recovered their right.

The following letter shews the nature of the obligation the Clergy lay under to his Grace:

“ May it please your Grace,

“ We beg leave to lay before your Grace the hardships and misery that most of the Clergy and Schools of your Isle do and are like to labour under, occasioned by the Earl of Derby’s denying us the equivalent for the impropriations. We were advised to represent our case to him after a true and humble manner, which we did a great while ago; and it is but lately that we received an answer, which was to this purpose: That he thinks himself not well used by the Clergy, in surrendering the tithes to your Grace, without previous communication with his Lordship, who was concerned in that affair. And that the Clergy appear to have received both principal and interest for what was laid out in the purchase; which is as much as in equity he thinks

^f Dated St. John Evangelist, 1742.

himself concerned about; and if the law will oblige him to more, he must submit.

“As to recovering our right by law, his Lordship knows that we are not able to contend with him; and as for having received an equivalent, besides the difference of money and land fourscore years ago, the tithes then purchased were most of them in leases for three lives; and some continued in lease for more than fifty years, before we reaped the least benefit by them.

“This, may it please your Grace, is our unhappy case; and if no expedient can be found to extricate us out of it, not only the present Clergy and Schools, and their families, must sink under it, but the island itself will for ever lose a very considerable income.

“As for ourselves, we have not the least foundation of hope left, unless your Grace shall think it advisable to take our cause into your own hands. Your Grace's council have seen our case, the right we have, and the manner we are to be reimbursed if ever we should recover our rights. And though the law does not generally give costs equivalent to the charges, yet one would hope, that our case would be considered as the case of Paupers, for so in truth it is. And the Clergy will be content, that your Grace should hold the lands in England, and the profits of the tithes here, till you shall be fully satisfied.

“Very thankful they all are for your Grace's exceeding goodness and favours hitherto shewn them; not only for the great compassion your Grace has had for them, in suffering them to enjoy the benefit of the impropriate tithes, upon giving their notes to repay the same when they shall receive the value out of the estates settled for their security; but also,

also, they beg your Grace will accept of their most solemn thanks for permitting them to hold the said inappropriate tithes by a yearly setting. Humbly praying, that your Grace will be pleased to continue that favour to the Clergy, upon their giving good security to pay the rents yearly into your Grace's treasury.

“ This will make their condition more tolerable, by having the preference of such tithes as lie nearer their vicarage-houses, and will be most convenient; and which they could not always expect, if the setting of the tithes were in the hands of laymen.

“ This is all that we have, in behalf of the Clergy and our Schools, to propose to your Grace.

“ Begging of God to direct both your Grace, and us, in this truly deplorable case; in the mean time, we are, your Grace's most humble, most dutiful, most obliged, and obedient servants,

Tho. Sodor and Man.

John Kippax.

John Cosnahan.

Edw. Moore.”

“ BISHOP'S-COURT,
April 5, 1742.

The Duke of Athol's claim was incontestible; and the deeds which secured the impropriations to the Clergy were lost; nor could Bishop Barrow's will or heir be found. But by the pains and industry of the Bishop, and his son Dr. Wilson, the deeds were at last discovered in the Rolls chapel, where they had been deposited *pro salva custodia*. This put an end to the dispute, and in the year 1745 the deeds were exemplified under the Great Seal

Seal of England, and every precaution taken for the future payment of the money.

From that period, a good understanding subsisted between the Earl of Derby and the Clergy, effected chiefly by the amiable and polite conduct and behaviour of the Bishop, to whose care the chief management was committed.

In the year 1740, the scarcity of corn was very great in the Isle of Man. It is to be observed, that the employment of the inhabitants was at that time not so much bent to agriculture as it has been of late years, since the purchase of the island by the crown. Their wealth flowed from a contraband trade carried on there, as a center of traffick, by people of different countries; thus evading the duties and customs of their own, and particularly of the English ports.^g

Thus otherwise engaged, they seldom raised corn enough for their own consump-

^g This illicit trade gave the Bishop the greatest concern, and he did all in his power to put a stop to it, both by his publick authority and private admonition. "Our people are mighty intent upon enlarging their harbours at Peel, Ramsea, and Douglas. They have laid a small duty on all vessels, which brings in some monies to be laid out on these works among the poor labourers; but the iniquitous trade carried on by some people, especially that of running tobacco, &c. to the excessive damage of the Crown, will hinder other blessings of God from falling upon us!"

Letter to his Son, June 29, 1742.

VOL. I.

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tion, depending on England for a supply of their wants; but this year their produce was less than usual,ⁿ and the price in England had produced an embargo on the exportation from thence. The inhabitants were in the greatest distress. The Bishop distributed all his own corn, and bought up what he could at a very high price, selling it out to the poor at a low one, confining the quantity to a certain ratio.

In a letter to his son,ⁱ the Bishop says, "We have just now an account that Garner, with whom our letters went, was lost on Wednesday last, with eleven or twelve passengers, Charles Killy, Peter Moore, &c. all drowned on Formby sands. The two merchants were going to London, and had with them some hundreds of pounds, which, it is said, were saved. Douglas is a melancholy town, not only on this account, but on account of the famine. Never was such a scarcity of corn! A ship laden with barley was put in by bad weather. I would have bought fifty pounds worth, but it could not be sold, the master having given large bonds to land it at Whitehaven, but he was cast

ⁿ "The severest drought that ever I knew. A great deal of corn will never be mowed or reaped; and the poor farmers, not being able to dispose of their cattle, will many of them be ruined, I fear."

Letter to his Son, July 15, 1739.

ⁱ Dated Feb. 2, 1740.

away going thither. What this poor place will do, God only knows. I shall give as long as I have any; and money, if any to be bought."

Added to this appearance of famine, an epidemick flux raged in most parts of the island, and carried off a great many persons. The Bishop, who was the physician of the island, says, "The medicine which I find most serviceable in this disease is liquid laudanum, given in large and repeated doses."^k

The corn of the island being well nigh exhausted, the inhabitants in the utmost distress dispatched a letter to London, representing their situation to the Duke of Athol and Dr. Wilson, and in the most earnest manner desiring them to get the embargo taken off. But as this favour could not be obtained, Dr. Wilson proposed sending for some corn to Holland, which being approved of by the Duke, two ship-loads were immediately contracted for, and bonds of indemnification for ships and cargo given by Dr. Wilson. These ships arrived just time enough to save the inhabitants from starving. And afterwards Dr. Wilson, by a petition and his own personal interest with the King, obtained an order of Council, by which the embargo was taken off for a certain time, and to a certain quantity,

^k Letter to his Son.

in favour of the Isle of Man. The petition was as follows:

“ To the King’s Most Excellent Majesty.

“ The humble petition of Thomas Wilson, D. D. in behalf of his father the Bishop of Man, and the inhabitants of the island, humbly sheweth,

“ That by the late embargo, and an Act of Parliament just now passed, corn and provisions are prohibited from being exported to the Isle of Man from any port of the three kingdoms, by which means your petitioner’s father, and the inhabitants of that place, labour under the inexpressible want of provisions, especially bread-corn; so that if not speedily relieved, many thousands are in imminent danger of being starved; and what adds to their melancholy circumstances is, that it has pleased God to afflict them with a pestilential flux, owing in a great measure to the want of wholesome food.

“ In this deplorable case, they have no other way left, but to apply to his Sacred Majesty, the father of his people, that he will be graciously pleased to order a certain quantity of bread-corn from the ports of Liverpool or Whitehaven, they giving security that it shall be landed and expended only for the use of the inhabitants of the Isle of Man. The granting of which will for ever lay the said Bishop and inhabitants under the most lasting sense of gratitude, and the sincerest acknowledgments for a favour to which they are to owe their health and their lives.”

This supply of corn saved the whole people from destruction; yet the poor could not even now obtain a support, from the high price it bore. Our good and charitable Prelate,

late, however, assisted them. He says, in a letter to his son dated the 2d of April 1741, "What I give at home to poor people, I give gratis; having, through God's blessing, about 150 Winchester bushels to spare. But my method in the four towns has been to buy it at the market-price, (which is high enough indeed) and to order it to be sold at half prime cost, but only to poor people, and not above two pecks to any one body."

In the same letter he says, "The twenty-four Keys, on Thursday was se'nnight, sent his Grace a letter of thanks for his concern for the island in this time of distress; and I find the town of Douglas has done the same to you."

And in another letter of the 25th of July following, he writes thus:—"I have given this year about 500 bushels of barley, which have been the support of very many families, as well as private persons, which otherwise must have perished, I verily believe.

The letter of thanks which was remitted to Dr. Wilson, the Editor has not been able to discover; however, the two following letters are on the same subject, and testify the distress the inhabitants laboured under, and their gratitude to their friend and benefactor:

"DEAR SIR,

Douglas, March 17, 1740-1.

"We wrote to you on Friday last our most grateful letter of thanks, by way of Liverpool, in answer to your favours of the
second

second and third instant; but omitted to acquaint you that whatever expence you have been at in soliciting those gracious favours you obtained for us, shall most thankfully be paid to your order.

“ We have further to advise you, that as many of the Keys as join in this, dispatched an immediate express to the Deputy-Governors, informing them of the royal favour obtained for us by your mediation; as also of his Grace the Duke of Athol's noble and generous disposition for relieving the wants of his people; desiring, at the same time, that they would be pleased with all convenient speed to convene the council of Officers and Keys to deliberate on these affairs, that the Duke may be no loser on account of his generous favour to us. Pursuant to which our request, Thursday next is appointed for our assembling at St. John's Chapel, where your father, our good Lord Bishop, has promised to meet us with his best advice and assistance. The result of what shall then and there be done, you shall have duly transmitted to you in our next.

“ As to what you are pleased to caution, namely, that you hope the officers will not contradict the representation we have made you of our people's necessities, we must observe to you, that the inhabitants of this town have twice, since last Christmas, petitioned the government, importuning them to consider of ways and means to redress their grievances, by obliging the farmers to bring their corn to market, and to prohibit the malting of barley; upon which we were twice assembled, and two several orders issued out according to the tenor of these petitions, but all to no effect. For notwithstanding all these endeavours of the government, the scarcity of corn grew every day more sensible and afflicting, especially to the inhabitants of this town, where there are, to your own knowledge, above one thousand souls that depend on the markets for the subsistence of life, not above ten people in this place being landholders.

“ However, since our first letter to you, an affair has happened here which we hope will enable our people to subsist till the Duke's corn arrives; namely, a small vessel with a cargo of Welch oats, bound to Dumfries on account of Provost Currie of that place, was about the middle of February put in here twice by contrary winds,

winds, and detained so long, that the master, finding his corn beginning to heat and spoil, was obliged to go to Castletown to protest against wind and weather.

“ In the mean time the populace of this town, enraged by famine, and grieving to see the means of their preservation perishing before their faces, boarded and took possession of the vessel without resistance. The action, though riotous, was conducted with some good order, for they measured out the corn with great exactness, stored it in the School-house, of which they likewise took forcible possession, and compelled the churchwardens to take the care and custody thereof; by whom it has been carefully sold at the prime cost, according to the master's report, whom they have paid his freight, and oblige themselves to be accountable to the proprietor for the value of his corn as sold by them.

“ As the Provost is a humane, good-natured man, we hope this affair will be easily accommodated with him, who, in fact, is rather a gainer than aggrieved by this accident; for the corn was so hot when our people seized it, that in four days time it would have been utterly unserviceable either to him or us. However, bad as it is, it is better than no bread, and has been a very seasonable relief to our poor people.

“ As my Lord Advocate of Scotland is Member of Parliament for those Boroughs, he may probably have influence and authority enough to prevail with Mr. Currie to take what can be got for his corn. But this we leave to your management and address.

“ The only apprehension our poor people are under is, lest the Custom-house bond should be prosecuted, by which all exporters of corn oblige themselves to deliver it at the port for which they clear out. But if ever this comes to be sued in the Court of Exchequer, we must beg of you to use your endeavours in that case for our poor people, who have nothing but poverty, and the most extreme necessity, to plead;—against which, we presume, there is no law.

“ If you have any fears of the Duke's ship and cargo falling into the enemy's hands, may not she be insured, or ordered to come North about, as a passage of greater safety and security than
through

through the King's channel, which, we are told, is very much infested with privateers?

"As Douglas is the most convenient port for the disposing of the corn to all parts of the island, we hope she will be ordered in hither. We would also willingly have a copy of the invoice, as soon as it comes to the gentleman's hands with whom the Duke has contracted, that we may have a proper regulation for the sale of the corn, whenever it arrives.

"As we are in daily expectation of this, which will be sufficient to supply all our wants, we hope there will be no occasion to make use of his Majesty's most gracious permission of importing grain from England, where, we hear, it is excessively dear; especially as our poor people had that unforeseen providential relief from the Welch oats, without which many of them must have inevitably perished for want.

"We would be glad to hear from you, where and at what rate we could purchase any number of that valuable book, your worthy father's *Instruction for the Indians*; which we will endeavour to disperse among our people, as a most useful and instructive treatise.

"Your generous declarations of friendship and affection to your country, with the many signal proofs you have given thereof, prevents any apology for all this trouble from, Sir,

"Your most obedient,

"and obligated humble servants,

JOHN COSNAHAN,
PHILIP MOORE,
THO. HEYWOOD,
W. MURRAY,

PHIL. MOORE,
JOHN MURRAY,
CHR. MOORE, Jun.

"P. S. Mr. Sanforth, in his letter to your father and Mr. John Murray, intimates, that his Majesty's permission extends only to the 25th instant, of which please to advise us."

"Rev. Dr. Wilson, London."

"DEAR

"DEAR SIR,

"*Douglas, April 21, 1741.*

"Your agreeable favour of the 3d of March, unto your friends in this town, was sent us by your good father, our Lord Bishop; wherein an account of the expences you have been at in taking off the embargo on corn to this island was inclosed. The charge we acknowledge to be highly reasonable and easy, considering the great offices it went through. The amount thereof we paid unto his Lordship at Bishop's-Court last Friday, where we had the pleasure of being all night. Your friends have a most grateful acknowledgment of your own private expences in soliciting that affair, since you are pleased to accept of no other return.

"We wrote you two former letters, which we hope you have received, and we are now to advise you, that his Grace the Duke's cargo of corn arrived in Ramsea-bay, Sunday the 5th instant; that three days after, the Governor, Council, and Keys, met at St. John's; Captain Emerton, the commander of the said ship, was also there, who had no letters or orders to produce in relation to his cargo of corn, but his bill of lading, and three letters he had from one Mr. Fryer in London, who was his owner.—— The bill of lading intimates his being bound to the Isle of Man, and there to deliver the corn unto the gentleman and son, or their assigns, who shipped the same on board at Rotterdam.

"Two of his letters from his owner order him to proceed to the Isle of Man, and there to deliver his cargo of corn unto his Grace the Duke of Athol's Governor, or Deputy-governors, at the ports of Douglass or Derby-Haven.

"A third letter from his owner, Mr. Fryer, tells him, that the month of April would be as soon, he presumes, as he could be in the Isle of Man. That as his ship was so very sharp built that she could not take the ground, he looked on Ramsea-bay to be the safest place for him to ride in. Upon all which, Captain Emerton demanded a peremptory order where to discharge his corn, as it was impracticable to do it in Ramsea-bay. Whereupon the Deputies, Council, &c. having no letters of advice, charter-party, or any other agreement, concerning the freight, but the first instructions from his Grace, wherein either the ports
of

of Derby-Haven or Douglas were the places mentioned for the corn to be discharged in; and the same being agreeable to Mr. Fryer's two letters of orders; and Captain Emerton having declared that he had not any further instructions, it was therefore unanimously agreed on, that the port of Douglas was the safest place for the ship to discharge in, more convenient than any other port for warehouses to lodge the corn in, and more easy for a distribution throughout the island, and where the necessities of the people were greater than in any other part. And in pursuance thereto, an order was signed by the Deputies, directing Captain Emerton to proceed to Douglas with his cargo of corn. Upon which he flew out in a most unbecoming manner, insisting upon his last letter from his owner to be what he should obey; that if he went into Douglas harbour, his ship was so built, that she would never bear up herself upon the ground.

“ It was then proposed he should discharge in the Bay of Douglas, where a ship was then discharging of a much greater burthen than his; but even with this he would not comply, alleging, that he was credibly informed he could not ride there with half a cable's length.

“ But what we presume more principally induced him to adhere so much to Ramsea, was, a Guinea cargo of a considerable value he was to discharge there, part of which lay under the corn; and by the taking it on board, no less than eighteen lasts of the corn were left behind; for by his Grace's letter unto the Deputies, there were seventy lasts of corn ordered to be shipped; and by the bill of lading, there appears to be only fifty-two lasts taken on board.

“ Captain Emerton still insisting against going to Douglas, he proposed having two hundred bolls of his corn taken on shore in Ramsea-bay, which would lighten him so, as that he might with the greater safety proceed to Douglas.

“ This was immediately agreed to by the Deputies, &c. but no sooner was Captain Emerton returned to Ramsea, whether through the infliction of the people there, or through his own obstinate and perverse temper in not complying with what he had before

before agreed to, he was then for entering his protest against the Deputies, and so proceed without landing his corn to some port of England, to acquaint his owner with what was done; and accordingly, he lodged minutes of his protest with the Notary Publick. This gave great uneasiness to the Deputies, and all the rest that were concerned, who knew too well the exigencies of the country; and not knowing how or where to be so immediately relieved, should any accident befall the corn through the ill-conduct of the Captain, which we had great reason to be jealous of, from his contemptuous behaviour at St. John's, which would have been regretted had it not been for the errand he came upon, &c. as we doubt not but you will have a full account of it from our Lord Bishop, who was then present.

"Upon this, the Attorney Captain Christian met the Comptroller at this town, and consulting with some friends here, it was agreed on to take the corn a-shore from him, even in Ramsea-bay, at all hazards, by boats, wherries, &c. but that it was absolutely necessary for the Deputy-governors first to enter their protest against the Captain, for not proceeding with his corn to the port of Douglas as he was ordered,—for not bringing the full quantity of corn, as they were advised was contracted for,—and for bringing other goods in the stead thereof, which they were obliged to land at Ramsea for the greater conveniency of re-shipping, as also against the ship's bottom being not fit to take the ground, and consequently unfit for such a freight; for which reasons they were constrained to order boats and wherries from all parts of the island down to Ramsea-bay, to take in the corn there, which has put the country to an unknown expence, and in very great hazard of their lives, as they were all our small fishing-boats, and only one wherry could come along-side to get a load.

"We thought it very necessary to apprise you of this, lest his Grace should be any way imposed upon in the freight, from which a reasonable deduction should be made for the corn which was left behind, and for any loss that might happen thereon, upon a falling market, freight for the Guinea cargo, and a reasonable sum to be allowed, between ten and fifteen pounds, for the
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the extraordinary expence and charge the whole country has been put to, by taking it from on board in Ramsea-bay.

“ As we doubt not but the Captain will make heavy complaints, we endeavour to give you this early notice of the whole; but we still submit to you whether you should acquaint his Grace with it, as from us, or leave it to be done by his Deputies.

“ We are in great hopes that our corn had the luck of being purchased upon the fall of the market; which, as we are advised by private letters from Holland, was no less than thirty per cent.

“ We have been exceeding troublesome to you all along upon this; but we hope your experienced affection for this poor island, which we have very great demonstrations of, will be a sufficient apology for us, who beg leave to subscribe ourselves, dear Sir,

“ Your most obliged,

“ and most humble servants,

“ THOMAS HEYWOOD.

“ WILLIAM MURRAY.

“ P. S. Mr. Murray and Mr. Moore not being at the meeting at St. John's, or at Bishop's-Court, is the reason why they do not join with us in the signing this.

“ Rev. Dr. Wilson, London.”

In a letter dated the 11th of June 1741, the Bishop further says,

“ We have had, and have even yet, a dreadful time of it. If we had not had the order of Council, many, very many must have died for want of food; and even as it is, many will find it very difficult to see the first week in August, which is the earliest time we can hope for the least new corn. I sent for one hundred and twenty bushels of barley from Liverpool, and Mr. Murray for the same quantity, but we shall want the whole allowed us, except the wheat. It pleased God to bless me last year with an unexpected

unexpected crop of barley, having not less than six hundred bushels; which, together with what I have purchased, both from England and Ireland, with the assistance of some pious and charitable ladies, has enabled me to support several hundred families."

Early in the year 1740, the Bishop published his *Instruction for the Indians*; but he seems to have had no great opinion of its success. In a letter to his son, he says,

"I will now fall on the preface without delay. I have the poorest opinion of my own abilities, and I can approve of little that I have done on this head; but since it is gone so far, there is no drawing back."¹

And in another letter, finding his son kept the property in his own hands, he says,

"I very much fear your reimbursing yourself on the account of my book. The work itself will not recommend it sales when it comes to be read, and in the hands of a censorious world."^m

And again,

"I wish you would not be too sanguine in printing another edition of the *Instruction for the Indians*. The novelty of the thing might take off a large quantity at first, but the book is really not of that value, nor so correct, as to stand the test much longer; and it would be a loss and a shame to have them lie in the shops, or in your own house, as waste paper."ⁿ

¹ Dated Oct. 10, 1739.

^m May 9, 1740.

ⁿ June 11, 1741.

And

And upon a new edition of the Book on the Sacrament, printed about this time, he says,

“ I have but few things to add or alter in my book of the Lord’s Supper. Pray have a care how you reprint at your own cost; such books will go off but poorly, I fear. What I have to add, I hope, will go by the next. I am not elated with the letters^o you inclose me; if any good is like to be done, far be it from me to take the praise to myself; let it be ascribed to the good Spirit of God; and let me take the shame to myself for the many faults I plainly see in it, and for the negligence with which it is performed. May God forgive me these, and pardon the things I have been wanting in, and the good I might and have not done in the way of my duty, in a long, long life, and in my proper calling; and I shall bless his name for ever!”

In the year 1740, an application was made to the Bishop for leave to raise a subscription for a Sunday evening’s lecture at Douglas, to be preached by a Clergyman lately come from England. His Lordship refused his assent; and his reasons will be found in the following letter to one of his Clergy:

“ SIR,

June 22, 1740.

“ Your scheme, as you call it, if suffered to take place, would be attended with more evil consequences than I have now time to mention, or, I hope, than

^o These letters were written by some of the most respectable Clergy, and were full of the highest commendations of the Bishop’s publications. And the general esteem they have been and are held in, are sufficient testimonials of their great merit.

what

what you have thought of; otherwise you would sure have consulted your Bishop before you would have suffered it so much as to have been spoken of. Because, where people have taken a thing in their heads, right or wrong, they will be apt to lay the blame on those that oppose them, and reflect upon their judgment, discretion, or piety; which I expect will be the consequence, because I will not run headlong into your schemes; which would, in a great measure, set aside the express duties of catechising, bound upon us by laws, rubricks, and canons; which, if performed as they should be, with seriousness and pains in explaining the several parts of the catechism, would be of more use to the souls both of the learned and ignorant, than the very best sermon out of the pulpit.

“*This*, I say,—after a serious, plain, and practical sermon in the morning, by a minister of Jesus Christ, who preaches by his pious life and example, as you say that gentleman doth, and I believe it,—will answer all the ends of instruction without an afternoon sermon, which, being a novelty in this diocese, may be attended with unforeseen mischiefs, which you yourself may have reason to repent of, and the rest of your brethren have reason to blame you for, if I should be so weak as to comply with your inconsiderate project.

“I thank God, I have not been wanting to lay out either my incomes or pains to serve the necessities of my diocese; but I must be allowed to judge of the fittest ways of doing both the one and the other, after forty years government of the church, without being directed by the unexperienced zeal of others, who are not to be answerable for consequences.

“I thought

“ I thought the town of Douglas was pretty well provided for with labourers in the harvest, much better than any of the other towns of this Isle; and for God’s sake do your duty, and let your discourses be as serious and practical, and your life as exemplary, as you say that gentleman’s life and discourses are, and the town of Douglas will have no reason to complain for want of instructive sermons in the afternoon of the Lord’s-Day. He may assist you in the morning when you think proper, and you may catechise in the afternoon, and enlarge upon the catechism appointed for the use of this diocese, in a manner as affectionately as God shall direct you, and as you are bound to do; by which, if you lay out your talents as I know you are able to do, you will soon stop the mouths of those that desire further instructions. And let me tell you, without boasting, this catechism is esteemed, and so made use of in very many parishes in England, however it may be little thought of here.

“ I have no time to add more, than that, if my non-compliance with your scheme bring any reproach upon me, you will in some measure be answerable to God and his church for the consequences.

“ I am, your friend and brother,

“ THO. SODOR AND MAN.”

The above person, who would not contentedly perform the service of the church in the regular and orderly manner prescribed by the ordinances in which he was himself instructed, for two or three years after gave the Bishop a great deal of vexation, by his irregular, and in many respects indecent behaviour:

viour; screening himself under the sanction of a legal ordination, and a pretended patronage of the Bishop of Norwich.

This deceived many; but upon enquiry, the Bishop of Norwich disclaimed him, and by a letter dated the 9th of July 1743, in answer to one from Dr. Wilson at that time on a visit to his father, we find his general previous character to correspond with his actions there:—

“DEAR SIR, “*Norwich, July 9, 1743.*

“The person you enquire about is a native of this country, and has sold an Advowson to my College, in which he was educated, and sold it fairly. He is in Deacon's Orders; and, as I heard it from himself, had no desire to be more than Deacon. Though he was not charged with being vicious, an idler fellow I never knew. I speak of knowing him five or six years ago; and in less time an idle clergyman may be a very wicked one. Let him be one or the other, I wish you rid of him; for it is not fit that such a person should give trouble to the most primitive, as well as ancient Protestant Bishop, to whom I present my most humble service; and am, sir,

“Your's very affectionately,

“THO. NORWICH.”

“Rev. Dr. Wilson.”

In the year 1741, a Jew applied to the Rev. Mr. Moore to be admitted a proselyte to Christianity. On a matter so very extraordinary, Mr. Moore applied to the Bishop

for his direction and advice, which this judicious Prelate gave him in the following letter:—

“ MR. MOORE,

Dec. 23, 1741.

“ Though charity will oblige us to hope well of men’s pretences till the contrary appears; yet we ought to be very careful; and where their and our own souls are concerned, to be very cautious how we receive profelytes.

“ His reasons for his conversion must be very strictly enquired into. He must know very particularly what it is to be a Christian, and the obligations he must lay himself under, as ever he hopes for salvation by Jesus Christ. He must be made sensible of the danger he exposes himself to, in being an hypocrite in so solemn a change, and the scandal he will give to Christianity, either by a change hereafter, or by leading an unchristian life, &c.

“ This will take some time to be done as it ought to be; and therefore he ought to have patience; and he will have patience, if he be sincerely desirous to become a Christian. You would therefore do well to put into his hands some plain exposition of the church catechism, to be by him well considered; after that foundation shall be laid, I will, with you, examine him upon the chief articles of Christianity.

“ This is a busy time, with me at least, so I can add no more, but commend him and you to the blessing of God, and the grace of our Lord Jesus Christ.

“ THO. SODOR AND MAN.”

This Jew Convert was afterwards baptized by Mr. Moore, and in 1780 was living in Douglas,

Douglas, orderly and regular in his life, with a wife and several children, natives of the Isle.*

In the year 1743, the Bishop wrote a letter to King George the Second, upon the promotion of his son to a prebend of Westminster, which was given to him by his Majesty himself; the Bishop of Salisbury at the same time appointing him sub-almoner.

" May it please the King's most Sacred Majesty!

" To receive the most grateful acknowledgments of the antient Bishop of Man, for his Majesty's great condescension, and late royal favour, to the son of a Bishop, whose obscure diocese and remote situation might justly have forbid him all expectations of so high a nature from a royal hand. May both the father and the son ever act worthy of so distinguishing a favour! And may the King of Kings bless his Majesty with all the graces and virtues which are necessary for his high station, and for his eternal happiness;—enable his Majesty to overcome all the difficulties he shall meet with abroad,^p—and bring him back to his kingdoms here in peace and safety, and finally to an everlasting kingdom hereafter;—which has been, and shall be, the sincere and constant prayer of his Majesty's most grateful, dutiful, and faithful subject and servant,

" THO. SODOR AND MAN."

" Isle of Man, May 3, 1743."

* Letter from Mr. Moore to the Editor.

^p The King was in Hanover.

In a letter to his son, at the same time, he says,

“ I am both surprised and pleased with the unexpected favours conferred upon you both by the King and the Bishop of Salisbury. I hope in God you will answer the great ends of his providence in raising you such friends, and in putting into your hands such unlooked-for talents, in order to improve them to his glory and to your own salvation. For my own part, I have ever received such favours with fear, lest I should be tempted to dishonour God by his own gifts; and it shall be my daily prayers for you, that you may never do so. This was the case of the wisest and the greatest of men, whose history and fall was part of this day’s service of the church.^a”

“ Inclosed you have a letter to his Majesty. Perhaps you may not approve of the style *his* instead of *your* Majesty, but I know it to be more becoming, and will be better accepted by a foreigner, and therefore it shall so pass.

“ I have also written to the Bishop of Salisbury, to whom my most grateful service and thanks. According to my notion of writing to his Majesty, I ought not to have subscribed my name, but I have done it, lest you should have thought otherwise.”

His letter goes on thus:

“ I have a favour to beg of you with relation to Peel school. The Cloth-workers company are trustees for the salary, which was twenty pounds per annum, till the fire of London reduced it to ten pounds till the term for re-building the houses ex-

^a The tenth and eleventh chapters of the first book of Kings, shewing the wisdom and fall of Solomon.

pired, which ended a year or two ago. I had a very kind letter some time ago from the warden of the company, with a promise that we should be used after the best manner, &c. but have had no answer since to my last. I wish you would take the trouble of talking with the warden, to whom I have this to propose in favour of that charity; namely, that forty shillings or three pounds per annum of the salary, supposing that the whole twenty pounds be paid us, may be allowed to a mistress for teaching the lesser children; the town being become so populous, that there are often not less than sixty or seventy children, many of them in the primer, horn-book, &c. so that a master cannot possibly take care of more than one half of them. If you can let me know whether the whole twenty pounds per annum will be paid, I would write more fully on this head to the company.

“You will remember the royal bounty, and the wants of many of my poor clergy; and you will not forget my former hints about the two or three vicarage-houses, which I am concerned to see finished, if such a thing should come in your way.

“I bless God I am pretty well. I preached Palm-Sunday; administered the sacrament Easter-Eve; preached and administered the sacrament on Easter-day, at Peel; the next Sunday at Kirk-Michael; and last Sunday at Jurby, where I performed the whole service, having no person yet in Deacon's orders for that church; and indeed we are hard set for sober persons for the ministry.”

Such are the contents of the greatest part of the letters to his son; ever anxious for the welfare of his diocese, particularly the clergy and the poor.

One

One of those addressed to his son is accompanied with the following beautiful letter to his daughter,^r which breathes the most genuine piety and affection:—

“ MY DEAR DAUGHTER,

“ I have the pleasure of yours of the 8th of the last month. You put too great a value upon the little favours I can shew you. My great aim and desire is, that my son and you may make one another so easy, as that it may be a means, through the blessing of God, of lengthening your days to a good old age; and that at last we may all meet in the Paradise of God.

“ My eyes, I thank God, are much better, though my sight is a little duller than formerly; but that is what I ought to expect at eighty years.

“ You have a share in my prayers every day of my life; and if I am so happy as to find favour with God, I have some reason to hope that my prayers afterwards may be accepted at the Throne of Grace, for our happy meeting, through the merits of the Lord Jesus.

“ THO. SODOR AND MAN.”

In the year 1744, he purchased some land, and added it to the living of Jurby; and the following year this good man, as well as his Clergy, were made happy by the payment of the royal bounty, which had been withheld for some years.

^r Dated October 11, 1743.

In a letter to his son, dated the 14th of June 1745, he says,

“ I have yours by way of Whitehaven and Liverpool, with the account of your receiving the royal bounty, which I have paid the clergy to their great satisfaction; and you have their hearty service and thanks for your great care and trouble about it.

“ Our harvest last year was so difficult to be saved, that it has reduced us to as great straits as we were in four years ago, only we have the liberty of having corn from England and Wales brought to us, but at an excessive price; and, which is still worse, there is amongst the people very little monies to be had to purchase it. I have already given most of my own stock of all sorts of grain, and I believe I shall be obliged to lay out twenty or thirty pounds more before August. Ten pounds worth of barley Mr. Murray has promised me this week, which is coming from Wales, and I hope for as much more. It is generally sold for twenty-four shillings our boll; but before this came in, some of our wicked farmers sold it for upwards of thirty, or five or six shillings a Winchester bushel.

“ We have also had a very great loss of black cattle and sheep through the whole country, occasioned by the badness of the fodder, and the cold and wet season, having had scarce three days together without rain or snow since September last. In short, I can foresee nothing but distress of one kind or other.”

In another letter, written the 15th of the following month, he again says,

“ A most sad dear year, even as hard with the poor as 1741; for though there is corn enough (at
a very

a very dear rate) yet the people have no monies. We are perfectly drained. I have bought already near one hundred bushels, and shall make it up that quantity before new corn comes in, besides my own growth. No prospect of a fishery. A fine crop upon the ground, except the Mountains and the Curragh."

Some little time before this the Bishop had settled a plan for translating the New Testament into the Manks language. This had been originally concerted between himself and Dr. Walker, when prisoners in Castle-Rushin.

The Bishop did not live to see a farther progress made in this great work, than the translation of the gospels, and the printing of St. Matthew. This, however, was afterwards completed by his very worthy successor Bishop Hildesley* and the Clergy, assisted by the Society for the promotion of Christian Knowledge.

In the year 1746, John Bridson, of Ballasallah, murdered a young woman who was pregnant by him, for which he was condemned and executed. On this melancholy occasion, the Bishop sent the following circular letter to his Clergy:—

"MY VERY DEAR BRETHREN,

"We having at this time a mournful instance before us of an unhappy man under the righteous sen-

* See Appendix.

tence of condemnation for the dreadful sin of murder, attended with uncommon circumstances of the most barbarous cruelty; let us consider, I beseech you, what God will expect, especially of us his ministers, upon this occasion; what good we may probably do, and what future evils we may hope through the grace of God to prevent, by plainly and affectionately laying before our people the true causes which lead to such dreadful sins.

“The Apostle tells us,^t that when men will not retain God in their knowledge, but have cast off the fear of God, God will give them up to a reprobate mind, or a mind void of judgment; so as to commit all iniquity with greediness.

“This was the case of this unhappy man; he had grieved the Holy Spirit of God, by which he had been sanctified at baptism and confirmation; he cast off the fear of God, and grieved his Holy Spirit, till he was left to himself, and to that evil spirit, who goes about seeking whom he may ruin, finding them from under God’s especial protection; and we see how it ended.

“And this, or some such sad consequence, will be the case of every sinner, who, casting off the fear of God, continues to live in any known sin whatever.

“If people will take themselves from under God’s protection, by leaving off to pray daily to God;—if they fall into a careless and idle way of living,—run into loose and wicked company,—hear profane people make a mock of sin;—if they fall into an habit of profaning the Lord’s-Day, by idleness, sinful diversions, or neglecting the publick worship of God;

^t Rom. i. 28.

—these

—these things will certainly grieve the Holy Spirit of God, by which alone we can be kept from the ways of sin and damnation.

“ We have here, therefore, a good occasion of admonishing young people, whether men or women, to take care of the beginnings of sin. Nobody is exceeding wicked all at once; the devil is too cunning to startle men with temptations to great and frightful crimes at first; but if he can tempt them to leave off their prayers, to take God’s name in-vain, to drink, to swear, to hear filthy discourse, to speak of the vices of others with pleasure, &c. he will soon tempt them to crimes of a damning nature.

“ Little did these unhappy people think what it would end in, when they gave themselves up to a liberty of uncleanness and whoredom; sins, God knows, too, too common amongst us, too lightly spoken and thought of, too often made a jest of; and yet, we see, it ended most dreadfully.

“ This sad instance, my brethren, with your plain and wholesome advice and instructions upon it, while this unhappy man continues amongst us, together with all our prayers, may, through God’s grace, put a stop to these sins of impurity and fornication, and avert the guilt and judgments that will follow, if not thus prevented.

“ In order to this, *young women* should be made sensible of the great goodness of God, in implanting modesty in the sex, for a guard and security of their innocency and happiness; so that when a woman once loses her modesty, she lays herself open to every sin which the devil or wicked men can tempt her to.

“ Young women, therefore, should be plainly told, and from the pulpit, (that all who hear you
may

may be witnesses against them, if they are not careful of themselves) that if they will give ear to lewd discourses, to filthy company, this will end in undue liberties, and those, too likely, will end in the loss of their reputation and chastity, if not of their souls.

“Above all, they ought to be warned against being tempted to violate their chastity by promises of marriage, though backed by oaths and curses: these promises are seldom kept, and if kept they are often attended with jealousy, shame, and an uncomfortable life.

“A woman must be destitute of common sense, as well as of grace and modesty, who will be prevailed on to believe that any man values her for any thing but his lust, who attempts to make a whore of her.

“*Young men* also should be admonished, at the peril of their souls, not to tempt the chastity of poor thoughtless creatures by such cursed ways, to the loss of their credit, of their happiness in this world, and to the hazard of their souls in the world to come. The pleasure is short, the guilt of it is great, and must be wiped away by a long and bitter repentance, or attended with eternal damnation. Let them therefore be advised to consider how great this sin is, since God has mercifully provided a remedy for such as cannot live single; “Marriage being honourable in all, and the bed undefiled;” and therefore “whoremongers and adulterers God has declared he will judge.”

“You will now also have an affecting occasion of exhorting such parents as have any concern for themselves or their children, to take great care of their children’s manners, of the life they lead, of the company they keep;—to bring them up in the fear of God,

God, and in a sense of his all-seeing eye;—to keep them strictly from profaning the Lord's-day, and neglecting the publick service of the church, which is generally the beginning of most evils;—to warn their daughters early of the danger of being deluded and ruined by lewd men, never forgetting what the Spirit of God assures us, that a child left to herself will bring her parents to shame, and sorrow too.

“ And if you take this occasion of recommending the necessity of family prayer, by which children are brought up to fear God, to honour their parents, and to depend upon God's blessing, you will do a work acceptable to God, and worthy of a good minister of Jesus Christ.

“ *Lastly*; in order to discourage this vice of whoredom, and the evils that attend it, it ought to be observed, that the children of such women are often neglected for worldly ends, so that they too commonly come to untimely deaths for want of due care, and are in effect murdered, though in a way which the law cannot take hold of; but God will certainly avenge it upon the guilty parents.

“ And indeed all such mothers, as without real necessity do neglect their own duty, and encourage such naughty women by tempting wages to nurse their children, and leave their own to chance, ought to consider what share of guilt may lie at their door.

“ And now, my brethren, we have good reason to hope that none of you will omit this seasonable, though mournful occasion, of speaking from the pulpit, and other ways, upon these necessary heads, at a time when it will be apt to make lasting impressions upon such as hear you.

“ All that I have now to add is, to let you know that we are well informed; that, through the great goodness

goodness of God, this otherwise unhappy young man is brought to a deep sense of the guilt of his crimes, and most earnestly desires to be assisted by our prayers, that he may make the best use of the short time he has yet to live,—that God may support him under all his sorrows,—defend him against the temptations and snares of the devil,—give him true repentance for all the sins of his life past,—and that he may find mercy at the great day.

“To this end, I have sent you a few short prayers proper for this occasion, to be made use of in the service of the church, immediately after the prayer for the whole state of Christ’s church, on all Sundays and holidays, either after a sermon on this occasion, or a proper discourse, as you shall judge most edifying.

¶ *Let us offer our devout prayers to Almighty God for the person now under the sentence of condemnation.*

“Almighty God, who by thy grace and providence hast brought this person, now under the sentence of death, to glorify Thee for bringing his great and crying sins to light, in an open and free confession of them, and in acknowledging the justice of that sentence passed upon him for them; we most humbly beseech Thee to continue thy grace and mercy to him, that his conscience being awakened by the near approach of death, he may call his ways to remembrance, and confess, and bewail, and abhor, all the sins of his life past. And, O merciful God, give him true repentance for them, to which Thou hast promised mercy and pardon, that his death may be a blessing to him, and that he may find mercy at the great day, through the merits and mediation of our Lord Jesus Christ. *Amen.*”

¶ *A Prayer*

¶ *A Prayer against Despair.*

“ O Father of mercies, and God of all comfort, who by thy blessed Son hast declared, *that all sins shall be forgiven unto the sons of men* upon their true repentance, let this most comfortable word support the spirit of this thy servant under the sentence of death, against the temptations of the devil, and the fears that may possess his soul. Though his sins are great, they cannot be too great for thy mercy, which is infinite. O give him true repentance for all the errors of his life past, and stedfast faith in thy Son Jesus Christ, that his sins may be done away by thy mercy, and his pardon sealed in heaven before he go hence; through the merits of the same Jesus Christ our Lord. *Amen.*”

“ O most just and holy God, sanctify, we most humbly beseech Thee, this dreadful example to this whole land, that all may be warned by this fearful judgment to flee from the damnable sins of whoredom and uncleanness, and from all the sins that lead to them; that we may see and adore the providence of God in bringing to light the hidden works of darkness, and be convinced that ‘ if we sin against the Lord, our sin will surely find us out.’ And lastly, that this generation may learn and remember, what an evil thing and bitter it is to provoke the Lord to leave us to ourselves; and that we ourselves may learn, and teach our children, to fear the Lord and his judgments. All which we beg for Jesus Christ’s sake. *Amen.*”

From this time the Bishop does not seem to have been concerned in any other matters of a publick nature beyond the immediate duties

duties of his bishoprick, which he continued to execute to the latest period of his life.

On the 6th of March 1745-6, he writes to his son thus: "This is one of the first letters I have written since Ash-Wednesday, when, being a cold day, I walked a little too fast to Kirk-Michael church," which the night following brought on me a sharp fit of the gout, and confined me to my bed and chamber these three weeks past."

The following charge, which was delivered to his clergy in convocation, on the 11th of June 1747, proves, that although the Bishop was eighty-four years of age, his senses were then perfect, and his care for his diocese undiminished; nay, he continued to deliver his charges till the year before he died; but they appear (in his own hand-writing) more like sketches of what he intended to say, than as exhortations written in full; which, considering the infirmities naturally attending his great age, and the disorder in his hand, may be very well accounted for.

" *Bishop's-Court, June 11, 1747.*

" MY DEAR BRETHREN,

" In every one almost of our yearly meetings on this day, I have taken occasion of insisting, more or less, upon the *duty* and the *necessity* of *catechising* in

" About two miles from Bishop's-Court.

the church, bound upon us as strictly as *laws*, and *canons*, and *conscience*, can oblige any minister of God.

“ I hope that these hints have not been altogether lost. Some I know have taken pains to instruct their youth in the principles of Christianity; and such as have not done so, have a great deal to answer for. May God awaken them to a sense of their duty, as those that know they must give an account!

“ There is of late a spirit gone out, and many books published, to shew the absolute necessity of setting up a regular course of catechising, in order to recover a regular course of life among Christians.

“ I would hope, that we of this diocese should not be the last that would come into this saving work. We have *petty schools*, which are the foundation of catechising, in every parish; and though they are but meanly endowed at present, yet by the care of every minister they may become a special means of salvation in every parish.

“ We have a most surprising account of what has been done in the south of Wales, within these six years, in this glorious work: no less than thirty-six thousand eight hundred persons, young and old, have been taught to read; and according to their capacity, to understand the catechism, to say their prayers, and to sing the common psalm-tunes!

“ What would every minister of Jesus Christ, who has the good of souls at heart, what comfort would he have at his dying hour, to be able to say, that something like this has been done in his own parish! And yet this may be done, and by a moderate pains and care, in every parish.

“ For example:—If every rector, vicar, and curate, would but spend *one* hour in every week, in
visiting

visiting his petty school, and see how the children are taught to read, to say their catechism, and their prayers, and how they can answer in the little book called *The Church Catechism broke into short questions*,* which every master hath or may have by asking for. If this were faithfully done, and the masters reprov'd where they are lazy or negligent, there would soon be a change for the better both among the young and the old. Parents would reverence and esteem the ministers for the care they have for their children; and the children would be better qualified, when they come to be catechised in the church, to be instructed and prepared for *confirmation*. And wo to that minister who will not take this salutary hint, which, through the grace of God, would be attended with so great a blessing.

“This is a truth not to be questioned, that the plainest sermon out of the pulpit will not be understood by, nor profit any one who has not been well instructed in the principles of Christianity contained in the Church Catechism. So that our preaching is in vain to all such, which I fear is often the case of a great part of our hearers.

“The most unlearned know, *by nature*, the things contained in the law as soon as they hear it read; but these are the things which they want to be particularly and often instructed in, and made sensible of; namely, The extreme danger a sinner is in while he is under the displeasure of an holy and just God,

* The title of this book is, *A Table of Questions for examining Children and Young Persons in the Catechism*; it was written by the Rev. Dr. Sharp, son of the Archbishop of York. The title given by the Bishop is certainly a very exact description of the nature of the work.

Mr. Gr. Sharp to the Editor.

who can destroy both body and soul in hell;—how a sinner, made sensible and awakened with the danger he is in, may be restored to God's favour;—of the blessing and comfort of a Redeemer;—what that blessed Redeemer has done and suffered to restore us to the favour of God; what means of grace he has appointed as absolutely necessary to preserve us in the favour of God, and in the way of salvation.

“ Christians too often want to be set right, and very particularly to be instructed, in the nature of *repentance*, of that repentance to which God has promised mercy and pardon; and of that *faith* which is saving, and accompanied with good works, and an holy and Christian life.

“ These are *foundation principles*, and such as every pastor of souls is obliged to explain, as he hopes ever to do good by his other labours and sermons.

“ We say *to explain*, not only in set discourses out of the pulpit, but in a plain, familiar manner out of the desk, where questions may be asked, and things explained, so as both old and young may be edified.

“ Preaching will always be our duty, but of little use to those who understand not the meaning of the words we make use of in our sermons, as, God knows, too many must be supposed not to do, for want of their being instructed in their younger years.

“ Many persons labour under a very sad mistake, that people cannot be very ignorant of their duty in a Christian country; and yet we see too many can make a shift amongst us to continue in the ways of sin and damnation, notwithstanding the sermons they hear every Lord's-day.

“ One great reason of which is plainly this:—
They were never truly made sensible of the danger
a sinner

a sinner is in, without the blessing of a Redeemer;—they were never regularly instructed in the terms of salvation.

“ We have of late, God be praised, broke through a bad custom of having the Lord’s Supper administered in country parishes only three times a year; and as the people thought that sufficient, I do heartily thank such of the clergy as have mended in this particular. One thing we still want to be done, if possible—to bring about the observation of the Rubrick, which requires such as intend to receive to give in their names the week before, which would have this blessed effect,—Many would be friendly admonished, many encouraged in the good way of their duty, and very much sin and vices of all sorts would be prevented, when reprov’d after such a kind and private manner. And certainly this might in time be brought about, notwithstanding the difficulties pretended, if every minister, when he is preparing young people for confirmation or for the Lord’s supper, would kindly obtain their promise of giving in their names before they receive that sacrament. Every well-disposed person, qualified for that holy ordinance, would see the reason and the blessing of doing it plainly laid before them in private.

“ But to return to the duty of catechising. Every one of you have the Bishop of Salisbury’s *Pastoral Care*, a book which is said to be the best he ever wrote. I wish you would, every one of you, see with your own eyes what he has said upon the *duty and necessity of catechising*; it would save me the trouble of saying much more on that subject.

“ You will observe, that so many other practical books, procured and purchased at no small expence and labour, for every parish in this diocese, (a blessing

ing which so many thousand parishes in England do want) were not purchased to be laid by, and neglected, and spoiled, as some have been, instead of being read with attention, in order to instruct ourselves and others. This, I hope, will be mended before our visitation.

“ In short; the Lady Hastings’s charity, upon which she comforted herself that it would be especially applied to the glory of God, and the good education of children; this will be sadly perverted, if every one of us do not put to his helping hand to render it more effectual; and other pious people will be discouraged from helping us, when they see so excellent a charity neglected or abused.

“ I have had several complaints that many of the petty schools have been neglected, both those that receive the royal bounty, and they that have had that good lady’s charity.

“ I would be glad you would let the masters know, that a very strict enquiry and visitation shall be made, that such as are found faulty may be turned out, and that such as do their duty may receive further encouragement.

“ To sum up what I would say upon this day’s meeting, which I pray God give his blessing to:—

“ In the first place, consider what an incredible number of wicked and profane persons have got footing amongst us, and visit us daily.

“ Now, this is a certain truth, that every one who doth not know why he is a Christian is in the ready way to become an Infidel. This will in time be the sad consequence of an uninstructed and an uncatechised generation.

“ Let

“Let us therefore, my brethren, for God, his church, and our own souls’ sake, every one of you, as I hinted before, seriously resolve to visit the petty schools regularly one hour in every week, to see how the masters and mistresses do their duty,—to hear the children read, say their prayers, and their catechism,—whether they can readily answer such easy questions as are in the little book I mentioned before, *The Church Catechism broke into short questions*;—a most sure and good way to make children attend to what is said to them, and to keep them from answering by rote.

“If this were done faithfully, and young people spoke to after a familiar way, and suitable to their age and capacities;—if they were shewn the dangers of the world they are going into, the temptations they will meet with, the necessity of the grace of God to keep them from falling into the greatest sins and wickedness they ever heard of;—if they were often told, that the great end of going to school is not purely to learn to read, but to be able to see with their own eyes how they must live so as to please God, and be happy when they die:—These and such-like short hints would, through God’s grace, fix in them a serious and thoughtful temper of mind, fit to receive future instructions, when they shall be fit to come before you in the church to be catechised and instructed in the great principles of Christianity.

“It is then that every clergyman and pastor of souls will have a work upon his hands of the greatest consequence, not merely to hear the young people hurry over the catechism by rote, to the offence of all serious people, but to instruct them in a plain and familiar way in the great truths they are required to get by heart, and whereby they must be saved.

“Now,

“ Now, if any amongst us shall think these duties too great a trouble to be performed, or not worthy of so much pains, and so neglect them, which God forbid; all one can say is, that every such person will surely be accountable to God for what he has now been put in mind of, and for the loss of many a soul, and for the loss of his own soul at last; from which judgment, good Lord deliver every one of us, for Jesus Christ’s sake. *Amen.*”

The Bishop continued to ride on horseback till the year 1749. In a very long letter dated the 11th of October in that year, he says, “ I have at last got a horse, such as I could get, and now and then ride into the fields.” In the former part of his life he had been an excellent horseman, seldom getting into a carriage. Mr. Moore (in a letter to the Editor) says, “ Prince Eugene did not sit on horseback better than the Bishop.”

In June 1751, he wrote a letter to the new governor, who was lately arrived in the island. This letter is equally legible, though not so finely written as some of his letters in the prime of life.

“ HONOURED GOVERNOR,

“ I hope my great age, and the infirmities that attend it, will be some excuse for my forgetting so long to enquire after your health, and settling in your government. I promise to make some amend for that fault by my daily prayers, that God may bless you, and make you an happy instrument of good to this people,

people, and comfort and satisfaction to yourself; this being the duty of, honoured sir, your affectionate friend and humble servant,

“THO. SODOR AND MAN.”

“June 21, 1751.”

The Bishop held an ordination in the year 1751, and another in 1752. In the year 1753, he consecrated a new Chapel at Ramsea, his son preaching the consecration sermon. His death followed two years after.

In summing up THE CHARACTER of this truly good man, every part of his life affords a display of the most genuine charity and benevolence. Whether we consider him as a son, a husband, a parent,^y a master,^z or a Bishop, we shall find few equal—no one superior to him.

Having the precepts of his divine Master constantly before him, with the lives and

^y “I never rise nor lie down without recommending you and my daughter to the mercy and goodness of God.”

Letter to his son, Feb. 20, 1741-2.

^z In a letter to his son we meet with the following proof of his attention to the memory of a faithful servant: “I have set a handsome stone at the head of John Ryddiard’s grave, with the following inscription:—John Ryddiard died at Bishop’s-Court, April 27, 1738, aged 47; whose master hath here given this testimony of his integrity, that in more than twenty years service he found no cause to charge him with eye-service, fraud, or injustice.”

Dated August 16, 1739.

writings of the Apostles and primitive Christian Fathers; he from them laid down his plan of life, and steadily copied their example.

There is scarcely a part of human science that could be valuable or serviceable to his diocese, which he did not understand. He was well acquainted with the Latin, Greek, and Hebrew languages. In the younger part of his life he had a poetical turn, but afterwards he laid aside such amusements, as thinking them inconsistent with his episcopal character. The Editor has been favoured with the following, which is, perhaps, the only effort of his poetical genius now existing.

In Imitation of HORACE'S 14th Ode, Lib. I.

[Wherein, under the Allegory of a Ship, he laments the Distractions of the State.]

“ O goodly Ship, that once didst ride
The stateliest Admiral of all the tide;
How I regret, and all good men,
To see thee, now thy pilot's lost,
By roughest waves of faction tost,
And quite disabled e'er to reach thy port again!

Thy foes, alas! have spy'd
The weakness of thy side;
How scarce of hands thou art,
How poor, defenceless, thin, in every part!

Thy lofty masts by northern winds are torn;
Thy yards, by adverse storms outworn,
Do seem to sigh at thy distress:

And by thy breaking cables we may guess,
(Those

(Those nerves which move thy course,
And to thy keel give all its force)
How much thou art in danger to be o'erborn!

Thy very sails, those ensigns of thy pride,
Are lopp'd down to thy humble side:
Nay, more; thy guardian Angels fly
From thy pathetic cry;
And will not help, though danger be so nigh.

They all forget thy antient name,
The strength and beauty of thy frame!
Nor dare the seamen now rely
Upon the arms and flag thou bear'st so high;
Thy ammunition growing scant,
There's little comfort to be had in paint!^a

But let the dangers of the sea,
(Unless thou hast a mind,
To be to every puff of wind,
To every wave, a prey)
Warn thee, at last, to quit that coast,
Where rocks and shelves annoy thee most;—
I mean the Belgick;—ere a wreck,
Beyond repair, thy cordage crack;
And challenge fate itself to bring thee back!

T. W."

He had studied and he practised physick
with success. For some time after he settled
there he was the only physician in the island;
keeping a shop of drugs for general use, which
he distributed, as well as his advice, gratis;
but when some gentlemen of the faculty

^a Nil pictis timidus navita puppibus
Fidit.

came

came to settle on the island, he gave up to them that part of the practice which alone could conduce to their emolument—attendance on the rich, but the poor he kept always to himself.

He instructed young candidates for orders, and maintained them in his house under his own immediate care; nor did he ordain them, until he found, on a strict and careful examination, that they were perfectly qualified.

He was an able mathematician; an excellent botanist; and if we view him as a farmer, we find, that by a judicious and successful cultivation, from the ecclesiastical demesnes, (which before his coming to the island produced little or nothing) he in a few years fed and clothed the poor of his diocese. The whole was a sheep-walk, but by tillage and manure, it bore excellent corn; and his coffin was made from one of the elm-trees that he planted soon after his coming to the island, which was cut down and sawed into planks for that purpose a few years before his death.

He was so charitable, that it was not unaptly observed by a gentleman of the island who knew him well, that “he kept beggars from every body’s door but his own.”

He always kept an open hospitable table, covered with the produce of his own demesnes, in a plentiful, not extravagant manner. As the friendly host or master of that table, he
was

was the most entertaining and agreeable, as well as instructive of men; his manners, though always consistently adorned with Christian gravity, were ever gentle and polite; and from his natural sagacity, and distinguished erudition, he seemed to have the world in his possession. He was the divine, the scholar, and the gentleman.

In the year 1750, Dr. Pocock, after his return from his travels, went to see the Bishop of Man, and sent him his Works bound in Morocco, to announce his arrival. The Bishop received him with a graceful welcome; but told him, he ought not to address the poor Bishop of Man with a present as to an Eastern Prince.

Cardinal Fleury wanted much to see him, and sent over on purpose to enquire after his health, his age, and the date of his consecration; as they were the two oldest Bishops, and he believed the poorest, in Europe; at the same time inviting him to France. The Bishop sent the Cardinal an answer, which gave him so high an opinion of him, that he obtained an order that no French privateer should ravage the Isle of Man.

He often on a Sunday visited the different parishes of his diocese without giving them notice; and, after doing the duty of the day, returned to Bishop's-Court to dinner; and this after he was eighty years of age on horse-back

back. This was a constant obligation on the clergy and the people to be mindful of their duty. And four times in every year he made a general visitation, enquiring into the behaviour and conduct of all the parishioners, and exhorting them to the practice of religion and virtue. And at his annual convocations, he delivered his charges with the divine pathos, grace, and dignity, of an inspired apostle.

He was so great a friend to toleration, that the papists who resided in the island loved and esteemed him, and not unfrequently attended his sermons and his prayers. The Dissenters too attended even the Communion-Service, as he had allowed them a liberty to sit or stand; which, however, they did not make use of, but behaved in the same manner with those of the established church. A few Quakers who resided on the island visited, loved, and respected him.

He was so fond of his flock, and so attached to his diocese, that no temptation could seduce him from their service, no offers could remove him.

I have already mentioned, that Queen Anne would have given him an English bishoprick; King George the First made him the same offer; and in the year 1735, Queen Caroline was very desirous of keeping him in England; but though he was much bound to her Majesty's

Majesty's goodness, he would not be persuaded. One day, as he was coming to pay his duty to the Queen, when she had several prelates with her, she turned round to her levee, and said, "See here, my Lords, is a Bishop who does not come for a translation." 'No, indeed, and please your Majesty,' said our good Bishop, 'I will not leave my wife in my old age, because she is poor.'

He never interfered in temporal or political concerns, unless when called upon at the request of the inhabitants to serve them on particular occasions. The whole conduct and every action of his life shewed him to be no otherwise a man of this world, than as a minister to do good to his fellow-creatures, while living in it; and the people of the island were so thoroughly persuaded of his receiving a larger portion of God's blessing, that they seldom began harvest till he did; and if he passed along by the field, they would leave their work to ask his blessing, assured that that day would be prosperous. Nor was this opinion confined to the obscure corner of the world where he resided; in Warrington, nay, in London, there are those now living who can remember crowds of people flocking round him with the cry of "Bless me too, my Lord!"

The charities he bestowed himself, and the contributions he obtained of others, are proofs

proofs of his munificence and the benevolence of his disposition. The following only appear in his Memorandum-Book:

“ A very small page will serve for the number of our good works, when vast volumes will not contain our evil deeds.

“ A. D. 1697. The Royal Bounty having been in arrears, I made interest to get it, with part of which I paid the great fine of One Hundred and Thirty Pounds, payable every thirty years.

“ July 16, 1698. I laid the corner-stone of Castle-town chapel, built out of the episcopal revenues.

“ The same year I began to build the houses, barns, out-houses, &c. which together with fencing, planting, &c. has cost me upwards of One Thousand Four Hundred Pounds.

“ 1699. By the encouragement and assistance of my worthy friend Dr. Thomas Bray, and other benefactors, I began a foundation of Parochial Libraries in my diocese, which, by the good blessing of God, I have been improving ever since with books practical and devotional.

“ 1701. April 11. I consecrated the chapel of Castle-town, the Lord of the isle being present, who desired me to give orders touching the seats, &c.

“ 1703. Sept. 6. This day we came to an agreement about the settlement of the island, I being one of the Lords Commissioners.

“ 1704. August 4. I finished the body of St. John's chapel, which I began in 1699, at my own expence. It cost me Forty Pounds.

“ 1704. Rendered,

" 1704. Rendered, flagged, and a new east window to Kirk-Braddon chancel.

" 1705. I gave *Six Pounds* towards Kirk-Braddon vicarage-house.

" 1706. Chapel at Ramsea rebuilt, to which I gave *Five Pounds*. Kirk-Christ Lezair church and chancel rebuilt and enlarged, to which I gave *Five Pounds*.

" 1708. Sept. 21. Consecrated the chapel of Douglas, having contributed *Ten Pounds*, and begged *Sixty Pounds* more, towards the building of it.

" 1710. April 2. New Library at Castle-town finished. It cost 83l. 5s. 6d. Subscription 14l. 6s. 3d.

" 1712. Kirk-Arbory. I supplied the vacant vicarage for one year, and applied the incomes towards building a new vicarage-house; with this, and what I begged, and *Two Pounds Ten Shillings* I gave myself, and the assistance of the parish, we have erected one of the best houses in the diocese.

" 1715. Sulby school-house, to which I gave *Five Pounds*.

" 1715. Rushin vicarage-house rebuilt, to which I gave *Two Pounds*.

" 1715. St. Patrick's new church consecrated, St. Peter's day; built new from the foundation. And besides my charge, I added *Fifty Pounds* towards bettering the endowment.

" 1715. The impropriations having been sadly mismanaged, and the Lord's rents in arrears, I took the management of them into my own hands, and have now (A. D. 1722) not only paid all arrears, but have already raised *Seventy Pounds* towards paying

ing the fine of *One Hundred and Thirty Pounds* payable to the lord in 1726.

“ 1716. I built a new school-house at St. Patrick’s, and recovered the glebe, which had been leased out by Governor Ireland.

“ 1717. June 19. Then laid the foundation of an addition of twenty-one feet to the Church of Ballaugh. The worthy rector Mr. Walker, and I, engaged to finish it, the parish contributing only *Twelve Pounds*. Steeple at our own expence.

“ 1722. A new school-house in Kirk-Christ Lezair, to which I have given *Three Pounds*.

“ 1722. Kirk St. Anne vicarage-house built, to which I gave *Five Pounds*.

“ 1722. I made interest with Dr. Crow, bishop of Cloyne, to add a small estate of his in the parish of Lezair to the glebe, to which it is joined. And the vicar is now in possession of it.

“ 1724. This year I built a school-house at Burton in Wirral, the place of my nativity; which, together with the land I have improved, has already cost me 379l. Makes 25l. per annum, besides &c.

“ 1725. Steeple of St. Anne, *One Pound*.

“ August 3, 1728. Mr. Stephen Hales,^b minister of Teddington, near Hampton-Court, gave or procured about fifty pounds in Bibles, Common-Prayers,

^b Dr. Hales was recommended by Archbishop Sharp to Queen Anne and her ministers to be appointed a resident preacher in Germany, with a proper salary, (for he could preach as well in the German Tongue as in English) that he might thereby promote my grandfather’s favourite design of introducing Episcopacy and the Liturgy of the Church of England into Prussia and Hanover.

Gr. Sharp to the Editor, Dec. 27, 1780.

Testaments,

Testaments, and Whole Duties of Man, for the use of the poor; and Law's Christian Perfection, for our Parochial Libraries. May God restore it seven-fold into his bosom!

"July 10, 1729. I gave *Five Pounds* towards building a petty school and house for the master of Ballaugh.

"June 22, 1730. Madam Levinz, my predecessor's widow, sent me *Fifty Pounds* towards a fund for clergymen's widows and their children, at my son's instance.

"Sept. 22, 1730. Mr. Stephen Hales sent me, from an unknown benefactor, (a gentlewoman) Bibles, Duties of Man, Common-Prayers, and other books of Christian Devotion, to the value of *Fifty Pounds*, for the use of my diocese.

"Sir Jo. Phillips (at the request of my son) sent me *Thirty Pounds* towards a fund for the widows and children of my clergy.

"The widow of Bishop Crow, at my son's instance, sent *One Hundred Pounds* Irish, for the same use.

"The Lady Betty Hastings (at my desire) has promised *Twenty Pounds* per annum for ever, after her death, to the petty schools of my diocese.

"Nov. 1731. The same lady has sent my son *Twenty-five Guineas* towards a fund for the widows and orphans of the clergy of my diocese. Towards which good work I have given this year *One Hundred Pounds*, which I pray God accept from his servant.

"May 3, 1734. I gave *Two Pounds* towards building a school-house in Kirk-Rushin, and a good one is now built, which saves the church from being abused.

“ 1735. Sir John Cheshire gave *Twenty Pounds*; Mrs. Williams, *Sixteen Pounds*; Lady Harold, *One Hundred Pounds*; and Mrs. Tollet, *Five Pounds*, for clergymen's widows and orphans, by my son.

“ Mrs. Grace Butler, *Twenty Pounds* for books, by Dr. Hales.

“ March 20, 1739. I gave *Twenty Pounds* towards buying a glebe to Kirk-Braddon; with *Thirty-five Pounds* of Mr. Thompson's.

“ I gave *Twenty Pounds* for a glebe to Kirk-Patrick and German.

“ March 23, 1741. I gave *Fifteen Pounds* towards building a new house for the vicarage of Kirk-Braddon.

“ Nehemiah v. ult. *Think upon me, my God, for good, according to all that I have done for this people.*”

The author of an *Appeal to Common Reason and Candour*, in behalf of a review of our Liturgy, published in the year 1750, having taking notice of the state of Christianity in the North of Scotland, and in some parts of Ireland, proceeds thus:—

“ It will be unpardonable, after these, to mention the Isle of Man in any other expressions than those of gratitude and praise, delight and joy. Happy island! May thy worthy Bishop live, and continue with the assistance of his God, to make thee an example of religion and holiness to all islands and kingdoms of the world! May his works also live, and the good effects of them continue to a thousand generations! When he has been long dead, he will yet speak; and the happy influence of his works will remain in this world, whilst he is enjoying the glorious reward of them in another. May I live the life, and die the death,

death, of that righteous man; and may my latter end and state of eternity be like his!'

Thus, by living a sober, righteous and godly life, this excellent Divine attained to the ninety-third year of his age, and the fifty-eighth of his consecration, and gently expired on the 7th of March 1755.

The immediate cause of his death was a cold caught by walking in his garden in very cold damp weather, after Evening Prayers; dying as he lived, praising God in Psalms, and detached sentences of the Te Deum.

The tenants about his demesnes were the persons appointed to bear the Bishop to his grave; and each had a mourning coat given to him for the occasion: but from the palace to the church, which is a distance of two miles, he was attended by all the inhabitants of the island as mourners, except those whom necessity, age, or sickness, confined at home; and at every resting-place was a contest among the croud, to bear him on their shoulders; and happy were they who could pay this last sad office to their friend and benefactor.

His funeral sermon was preached by the Reverend Mr. Moore of Douglas.^b

^b This sermon, which is printed at the end of those of the Bishop, is a sufficient proof that Mr. Moore wanted neither zeal nor abilities for this last testimonial of his friendship and regard; and it was neither preached, nor heard without tears, although (in a letter to the Editor) he says, "it was a hasty performance."

He was interred at the east end of Kirk-Michael church-yard, near to the chancel, which, being in a ruinous condition, was taken down and entirely rebuilt in the year 1776, at the sole expence of Dr. Thomas Wilson, the Bishop's son.

Over his grave is placed a square marble monument, surrounded with iron rails, thro' which may be read the following too modest inscription:

On the Sides.

SLEEPING IN JESUS,

HERE LIETH THE BODY OF

THOMAS WILSON, D. D.

LORD BISHOP OF THIS ISLE,

Who died March the 7th, 1755,

AGED 93,

And in the Fifty-eighth Year of his Consecration.

At the Ends.

THIS MONUMENT WAS ERECTED

BY HIS SON THOMAS WILSON, D.D.

A NATIVE OF THIS PARISH;

Who, in Obedience to the *express Commands* of his Father,
declines giving him the Character he so
justly deserved.

LET THIS ISLAND SPEAK THE REST.

And

And so it will!

When turning to the stranger or their children, the grateful Manksmen will relate a tale of the wondrous goodness of their dear, their much-loved, much-lamented Bishop. Telling them, (and witnesses they were) whose hunger he had satisfied; to whose thirst he had given drink; what strangers he had relieved; whose nakedness he had clothed; whose sickness he had administered to; and what prisoners he had visited.

The widow, comforted by his bounty, with her lisping orphans, shall declare the praises of their pious benefactor.

And perhaps some faithful minister of the gospel may conclude the story, by saying, that he was a Bishop "blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate: holding fast the faithful word as he had been taught; and that he was able by sound doctrine, both to exhort and to convince the gainsayers."



APPENDIX.

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APPENDIX.

APPENDIX

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APPENDIX.

PAPERS RELATING TO THE BISHOP'S IMPRISONMENT AND TRIAL.

“ At a Convocation of the Clergy held at Kirk-Michael, Nov. 29, 1721.

“ THIS day the Reverend Mr. Horrobin, arch-deacon of this island, being required to give his reasons why he repelled Mrs. Puller from the holy sacrament, gave this for one;—That there had been some undue familiarities betwixt her and a certain gentleman in Castle-town, who, he afterwards said, was Sir James Poole. And being desired to tell who was his author, he answered, Madam Horne; who, he said, informed him, that she coming at a certain time to Mrs. Puller's chamber-door, (when she lived at Mr. Allen's) found it shut, at which she knocked several times before it was opened; afterwards Mrs. Puller came and opened the door, and when Madam Horne came into the chamber, she there found or saw Sir James Poole in an indecent posture and not convenient to be mentioned. And being asked, whether Madam Horne gave him this information before he repelled Mrs. Puller, he answered, she did.”

“ At

*“ At a Court held in Kirk-Michael,
December 5, 1721.*

“ Madam Horne has owned, that the substance as it is here set down, was related by her to the Archdeacon, and declared, she had no witnesses to prove it.

“ She added, some time afterwards, that Mrs. Puller could not go under any other notion than that of a kept-mistress.”

“ Eodem die et loco.

“ After the oaths of the Reverend Mr. Ross, academical professor, and of Elizabeth Coat, and Ellin Shimin, (which two young women had been one of them laundress, and the other maid-servant, to Mrs. Puller) were taken in court, that they never saw, nor heard, nor even suspected, any immodesty by her; then the court permitted Sir James Poole, and Mrs. Rebecca Puller, to take their oaths, which they solemnly did on the Holy Evangelists, on their knees, and deposed, they never were guilty of adultery or fornication together, nor of any immodesty whatsoever. After which, Mrs. Alice Stevenson, and Mrs. Catharine Halsal, (on Mrs. Puller's part) and Mr. Thomas Harley, and James Gerard, (who had been a servant to Sir James Poole about four years) on Sir James's part, solemnly deposed also, on the Holy Evangelists, that they verily believed the said Sir James Poole and Mrs. Puller to be clear of the sins of adultery, fornication, or unchastity; and that they also believed the said persons have deposed the very truth in the oath of purgation which they have now taken.”

“ A:

“ At Bishop’s-Court, Dec. 19, 1721.

“ Though the court has a due regard to persons in Madam Horne’s station, yet the benefit of the law being desired, for the gross slanders and abuses before-mentioned, which must needs have subjected the persons concerned (if guilty) to a severe censure; and on account of which Madam Horne had been liable to perform publick penance, and ask solemn forgiveness; but that the persons injured have, at our desire, been prevailed upon to accept of a publick acknowledgment, &c. We do therefore hereby order, that the said Mrs. Jane Horne acknowledge her offence accordingly, in St. Mary’s chapel of Castle-town; or (if the parties shall be therewith satisfied) before the vicar of the parish, asking forgiveness for the great injury done. And this in penalty of confinement in St. German’s prison (by the sumner, or a soldier from the constable of Castle Rushin) until she give bonds to perform publick penance as aforesaid; and also ask forgiveness as the laws of the church direct.

“ Publication is likewise to be made that no person whatever presume to revive the said slanders, sub pœna £. iii, ad usum Domini, forty days imprisonment, &c.

THO. SODOR AND MAN.
WM. WALKER.
JOHN CURGHEY.”

“ The Reverend Mr. Archdeacon Horrobin having, pursuant to the directions of the Rubrick, given us an account that he had repelled one Mrs. Puller from the holy sacrament, and the said Mrs. Puller having likewise made complaint of the grievous injury

jury done her by being so repelled, and praying that satisfaction may be made her for so great an injury:

“ Upon hearing the whole matter, it appears, *1st*. That the said Mrs. Puller was repelled without any previous notice, or admonition. *2^{dly}*. That the causes of the said repulse alledged by Mr. Archdeacon were not sufficient, being either personal injuries, of which he had no right to be the judge, or a private information of a scandal of which she has since cleared herself to the satisfaction of the court. We do therefore declare and adjudge, that the repelling of the said Mrs. Puller as abovesaid was irregular.

“ And forasmuch as the said Mr. Archdeacon, in his defence, did insist upon a right of repelling any person from the holy sacrament, whom he in his conscience thought unworthy, notwithstanding he was often told of the evil consequence and tyranny of such a procedure; we do hereby declare, that the said assertion is contrary to the rule of the church in all ages:—And to the end that Christians may not be deprived of the means of grace through the private resentments of their pastors, We do order and require, that neither the said Mr. Archdeacon, nor any other minister, do for the future presume to repel any person from the holy sacrament, whose crimes have not become *notorious*, either by their own confession, by presentment, or adjudged to be so by some sentence of law.

“ And that no private Christian may be discouraged from going to the sacrament for fear of the like usage, we do require, that this our order be read the next Lord's-day, in the parish church of Kirk-Malew; and that our register do give the said Mr. Archdeacon a copy thereof, and communicate the same, if need be, to the rest of our clergy.

“ Given

" Given under our hand this 19th day of December 1721.

" THO. SODOR AND MAN."

The following extract, from Hooker's Ecclesiastical Polity,* was read by the Bishop's direction on the day of the trial of Mrs. Puller and the Archdeacon at Kirk-Michael church, when the latter defended his repelling her from the sacrament, insisting he had a right to do so, if he thought in conscience she was unworthy:

" In cases where any have wronged their neighbours, there may arise difficulties about the exercise of this power, if men shall presume to define or measure injuries according to their own conceits, depraved oftentimes as well by error as partiality; and that no less to the minister himself than in any other of the people under him. The knowledge therefore which he taketh of wrongs must arise, not from his own opinion or conceit, but from the evidence of the fact which is committed; yea, from such evidence as neither doth admit denial nor defence. For if the offender, having either colour of law to uphold or any other pretence to excuse his own uncharitable or wrongful dealings, shall wilfully stand in defence thereof, it serveth as a bar to the power of the minister in this kind. Because, (as it is observed by men of very good judgment in these affairs) although in this sort our separating of them be not to strike them with the mortal wound of excommunication, but to stay them rather from running desperately headlong into their own harm; yet it is not in us to sever from the holy communion but such as are either found guilty by their own confession, or have been convicted in some publick, secular, or ecclesiastical court.

* Lib. vi. p. 347.

court. For who is he that dare take upon him to be both any man's accuser and judge?

“ Evil persons are not rashly, and as we list, to be thrust from communion with the church; insomuch that if we cannot proceed against them by any orderly course of judgment, they rather are to be suffered for the time than molested. Many there are reclaimed, as Peter. Many, as Judas, known well enough, and yet tolerated. Many which must remain undescried till the day of *his* appearance, by whom the secret corners of darkness must be brought into open light.”

“ *February 29, 1721.*

“ We, the Bishop and Vicars-general of this isle, having by a paper sent us without date or subscription, in the name of the Attorney-general, been unworthily accused of mal-administration to sundry particulars which are equally groundless and injurious, do make it our request (as it is the undoubted right of any of the Lord's Council to do) that the Deemsters and twenty-four Keys be called to deem the law truly in this great and high point; namely,

“ Whether by the law and practice of this isle, the Attorney-general can exhibit accusations against the magistrates, either spiritual or temporal, no appeal being brought in due form against their proceedings by the persons pretended to be injured?

“ And whether by a procedure of this kind in matters purely spiritual, as the particulars charged upon us certainly are, the metropolitical rights of the See of York be not manifestly impugned, and endeavoured to be set aside?

“ Had a consultation or conference been required, as is usual where one court desires to be informed of the

the reasons of proceeding in another, we should, in respect to the governor, and the authority he bears in this isle, have been ready, as we are very well able, to give satisfaction that we have no way assumed an authority beyond what is allowed by the laws of the isle, nor deviated from the legal and accustomed method of proceeding in our courts.

“ But forasmuch as we are called after this unusual manner, and charged as aforesaid with crimes of a high nature, tending to the diminution not only of the episcopal authority, but also of the Lord’s prerogative and profit: we think ourselves obliged to desire and insist upon the benefit of the law, (touching the calling of the Deemsters and twenty-four Keys) as before-mentioned.

THO. SODOR AND MAN.
W. WALKER.
JO. CURGHEY.”

“ February 9, 1721.

“ Whereas a most scandalous libel has been exhibited by the Attorney-general against the Bishop and Vicars-general of this isle, touching our oaths, state, and government, and tending to the defamation of our office and places; we desire the benefit of the law, by a trial of the matter before the twenty-four Keys of this isle, as has been usual in such cases.

THO. SODOR AND MAN.
W. WALKER.
JO. CURGHEY.

The Law referred to. Anno 1647.

“ It is enacted, That if any person or persons whatsoever shall accuse, or speak any scandalous speeches

speeches against, any chief officer of this island, either spiritual or temporal, or any of the twenty-four keys, touching either their oaths, or state, and government, or any other scandalous speeches which might tend to the defamation of their offices or places, and be not able to prove it; he or they shall, for every time so offending, forfeit Ten Pounds, and his or their ears to be cut off for punishment besides."

*Bishop of Man's Letter to the Earl of Derby,
March 12, 1721.*

"*May it please your Lordship,*

"My last was in behalf of one of my clergy, who petitioned your Lordship as one oppressed by severe fine and imprisonment; this further trouble is given your Lordship in behalf of myself and Vicars-general, who have lately met with very severe treatment, not to give it a worse name, from your governor and officers here. The occasion was this:—The Archdeacon having repulsed one Mrs. Puller from the sacrament, gave me notice thereof, in order to an hearing; amongst other reasons he gave for so doing, one was, that Madam Horne, the governor's lady, had informed him, that she had seen Sir James Poole and the said gentlewoman in so indecent a manner together, as that he thought it a sufficient reason for expelling her from the Lord's Table, which he did without any previous admonition.

"Sir James and the gentlewoman, complaining of this as a grievous slander, demanded of us power to charge the Archdeacon to make it good, or to suffer as a slanderer. The Archdeacon to free himself brought Madam Horne, who, owning herself to be the author of the information, and having no evidence

dence to support the charge, and also refusing to declare how the matter was, unless she might do it upon oath, which the law not admitting of, in regard she could not be both accuser and witness, Sir James and the gentlewoman demanded the benefit of the law, which was to clear themselves upon oath, and which they did after a very solemn manner, with lawful compurgators, and then petitioned for reparation for such an unjust reproach cast upon them. This we could not in justice deny, and therefore Madam Horne was only to ask them forgiveness for the slander, and that under such penalties as the law directs.

“ This, my Lord, is plain matter of fact; and were we to die for it, we could not have done otherwise, if we resolved to act agreeably to the law, our oaths, and duty.

“ But now, instead of being countenanced by the civil power, for a faithful discharge of our duty, or any appeals from our proceedings offered; I and my Vicars-general were summoned after a very unusual way to appear before the governor and officers, and there treated after the most contemptuous manner imaginable, as if we were the vilest of the people, or as if we were not magistrates of the country, and ministers of justice, as well as those who pretended to sit in judgment upon us; for we were made to stand for several hours (unless I would have sat down below the meanest clerk of the court) like criminals at the bar, and such we were repeatedly called; and then also charged and accused as malefactors, only for exercising several parts of the episcopal authority, of which that court could not be competent judges; namely, Convocating the clergy according to law, in order to advise with them in

difficult cases,—censuring offenders in matters purely spiritual,—suspending a clergyman pursuant to law and canon,—and lastly, for having censured the Governor's lady, as if she were above the law of the country, and were not under our jurisdiction in spirituals."

Suspension of Archdeacon Horrobin.

"HAVING duly weighed the annexed proceedings, occasioned by a complaint of Mr. Archdeacon Horrobin against Mr. Thomas Harley, for charging him with preaching false doctrine, and having compared the several depositions with the sermons to which they refer, it appears to us, and so we adjudge, that the said Archdeacon, either from a fond imitation of some late heterodox writers, or from a desire of novelty, has delivered several things from the pulpit not agreeable to truth and sound doctrine; and by an obstinate defence of them, after he was seriously admonished to forbear giving offence, he has done what in him lay to involve in endless disputes a church, which, at his coming hither, he found in perfect peace and unity.—And this he has done,

"1st. By endeavouring to fix an unjust and groundless reproach upon his brethren of the clergy, as if *they* had carried the doctrine of absolution so high as to persuade weak minds that they assume to themselves a power of pardoning sins.

"2^{dly}. By asserting, in direct contradiction to the first exhortation to the communion service, that the absolution of a priest, whether papist or protestant, is at the best a false foundation of comfort. Which expression being made use of (without any regard had to the fifty-third canon) in opposition to a sermon concerning the power of the Keys, preached but two Sundays before in the same pulpit, did manifestly

nifestly tend to render the excellent discipline of this church contemptible; to encourage offenders to despise her censures, as if publick satisfaction, and absolution thereupon, were not necessary parts of repentance, where publick wrong or offence has been given.

“ 3dly. By limiting the words of Christ, *Whosoever sins ye remit, they are remitted unto them,*^c to the apostles only, and affirming, that men uninspired, weak and fallible men, must no more appropriate this to themselves, than the power of working miracles; and this in contempt of that very office, and the very words by which he received the order of priesthood; as if the church usurped a power which she neither understood, nor had any right to.

“ 4thly. And, in consequence of the foregoing assertion, by affirming, that God’s ministers have only authority to declare the terms of salvation, and to tell people, that, if they come up to those terms, God will pardon them; and that *this, in truth, is all they can do*;—a position for which the followers of Socinus stand justly condemned by all orthodox churches.

“ 5thly. By perplexing his hearers with his uncertain conjectures of God’s uncovenanted mercy; making it a question not yet determined, whether the heathens, and such as have never embraced the Christian religion, shall not receive the like benefit with Christians of pardon and salvation by Christ; laying too great stress of men’s salvation upon their living up to the light of nature; and affirming, that it is no where said in sacred scripture, nor can be inferred from thence, that no man can

^c John xx. 23.

be saved unless he believe in the name of the Lord Jesus Christ, and have the gospel preached to him.

“ *Lastly.* By speaking of the controversies in the primitive church after a very loose and suspicious manner. For, not content with calling the disputes about the time of keeping Easter, and the Fast preceding it, (which Fast is strictly and almost universally observed here) a trifling controversy, he immediately added, ‘the wrangling, jangling disputes about the divinity of our Saviour,—the two natures in Christ,—the doctrine of the sacred Trinity,—heretical baptism, &c. are niceties in religion, which consists not in the knowledge of such things;’ expressing himself so as if he designed (for so the evidences understood him) that his hearers should look upon them all of the same importance; namely, all trifling.

“ All which, and many more novel assertions of the said Archdeacon, having, during the course of this controversy, been frequently represented to him as very shocking and offensive to Christian ears, we were in hopes our patience and forbearance hitherto might have had so good an effect upon him, as to have made him sensible of his errors, and induced him to have given satisfaction to the church, and thereby prevent a publick censure.

“ But instead of this, he has not only presumed to repel one of the evidences in this controversy from the holy sacrament, without any previous admonition, and for which he has been already declared irregular, but also, forgetting his ordination vows, and oath of canonical obedience, has since done his utmost to supersede our judicial acts, and to wrest the episcopal authority out of our hands, by admitting unto the Lord’s table Mrs. Horne, whom he knew

to be under the censures of the church, and this deliberately, and in contempt of the rubrick before the communion, the canons, and the laws and statutes of this church and nation.

“ It being therefore high time, and our express duty, to remove the offence given to the flock of Christ, by laying him under ecclesiastical censures, we do accordingly pronounce him the said Mr. Robert Horrobin, archdeacon, suspended, *ab officio et beneficio*, until he give such satisfaction to the church as the nature of his crimes before-mentioned requires.

“ THO. SODOR AND MAN.”

Dated May 17, 1722.

N. B. After the Lord Bishop had pronounced the above sentence, he desired the clergy now assembled in convocation, to declare their minds freely, if they observed any harshness or illegality either in the foregoing proceedings, or censure; to which they severally answered, They did not; and added, that the said censure was so mild, as they could hardly expect the like, were they themselves in the same circumstances. Only the vicar of Kirk-Marown apologized for the archdeacon, imputing his last crime to his ignorance or inadvertency, and hoping he might be pardoned for the same.

“ The Reverend Mr. Ross, academical professor, is authorised and required to officiate in Castle-town chapel, during the Archdeacon's suspension, or until further orders from us. Dated at Bishop's-Court, 25th of May 1722.

“ THO. SODOR AND MAN.”

Directions

Directions to our Archbishops and Bishops, for the preserving of Unity in the Church, and the Purity of the Christian Faith; particularly in the Doctrine of the Holy Trinity.

“GEORGE R.

“MOST Reverend and Right Reverend Fathers in God: We greet you well. Whereas we have been given to understand that divers impious tenets and doctrines have been of late advanced and maintained with much boldness and openness, contrary to the great and fundamental truths of the Christian religion, and particularly to the doctrine of the holy and ever-blessed Trinity; and that moreover divers persons, as well of the clergy as laity, have presumed to propagate such impious doctrines, not only by publick discourse and conversation, but also by writing and publishing books and pamphlets in opposition to the said sacred truths, to the great dishonour of Almighty God, the disturbance of the peace and quiet of this our church and nation, and the offence of all pious and sober-minded Christians;

“We therefore, out of our princely care and zeal for preserving the purity of the Christian Faith, of which we are, under God, the chief defender, and also for preserving the peace and quiet of Church and State, do strictly charge and require you, our Archbishops and Bishops, to whom under us the care of religion more especially belongs, that you do without delay signify to the clergy of your several dioceses this our royal command, which we require you to see duly published and observed; namely, That no preacher whatsoever, in his sermon or lecture, do presume to deliver any other doctrine concerning the great and fundamental truths of our most
holy

holy religion, and particularly concerning the blessed Trinity, than what are contained in the holy scriptures, and are agreeable to the three creeds, and the thirty-nine articles of religion.

“ And whereas divers good laws have been enacted for restraining the exorbitant liberties aforesaid; one particularly in the thirteenth year of Queen Elizabeth, chap. 12, entitled, *An Act for Ministers of the Church to be of sound religion*; by which it is provided, ‘ That if any person ecclesiastical, or which shall have an ecclesiastical living, shall advisedly maintain or affirm any doctrine directly contrary or repugnant to the thirty-nine articles, and being convened before the Bishop of the diocese, shall persist therein, or not revoke his error, or after such revocation, estsoon affirm such untrue doctrine; such maintaining, or affirming and persisting, or such estsoon affirming, shall be just cause to deprive such person of his ecclesiastical promotion; and it shall be lawful for the Bishop of the diocese, or the ordinary, to deprive such person so persisting, or lawfully convicted of such estsoon affirming; and upon such sentence of deprivation pronounced he shall be indeed deprived.’

“ And one other act of parliament, made in the ninth year of King William the Third, entitled *An Act for the more effectual suppressing of blasphemy and profaneness*; by which it is provided, ‘ That if any person shall, by writing, printing, teaching, or advised speaking, deny any one of the persons in the holy Trinity to be God, or shall assert and maintain there are more Gods than one, or shall deny the Christian religion to be true, or the holy scriptures of the Old and New Testament to be of divine authority; and shall, upon indictment or information
in

in any of his Majesty's courts at Westminster, or at the assizes, be lawfully convicted hereof by the oath of two or more credible witnesses; such person, for the first offence, shall be adjudged incapable and disabled in law to have or enjoy any office or employment ecclesiastical, civil, or military. And if any person so convicted as aforesaid shall, at the time of his conviction, enjoy or possess any office, place, or employment, such office, place, or employment, shall be void; and if he offend and be convicted a second time of any of the said crimes, he shall be disabled to sue, prosecute, plead, or use, any action or information in any court of law or equity, or to be guardian of any child, or executor or administrator of any person, or capable of any legacy, or deed of gift, or to bear any office civil or military, or benefice ecclesiastical, for ever, within this realm, and shall also suffer imprisonment for the space of three years without bail or main-prize, from the time of such conviction.'

" We therefore, being desirous to discountenance and suppress all such impious attempts and practices to the utmost of our power, do strictly charge and command you to make use of your own authority for that end, according to the tenor and direction of the said act made in the thirteenth year of Queen Elizabeth, together with all other means and endeavours suitable to your holy profession, for opposing and suppressing all such practices; and we on our part will give strict charge to our judges and all other civil officers, to do their duty in executing the said act made in the ninth year of King William the Third, and all other good and wholesome laws made for the preservation of our holy religion, upon such persons as shall offend against the same, and thereby give
occasion

occasion of scandal and disturbance in our church and kingdom.

“ Given at our Court at St. James’s, the 7th day of May 1721, in the seventh year of our reign. By his Majesty’s command,

“ CARTERET.”

Censure of the Vicar of Kirk-Marown.

“ At a Court held in Kirk-Michael, the 27th of June 1721.

“ Whereas it appears by the annexed depositions, that Mr. Wm. Bridson, vicar of Kirk-Marown, did affirm he could make the Lord Bishop a liar, only he was ashamed to do it, touching a censure granted by his Lordship and the whole court against Henry Balfour; which censure he also called unjust and illegal, and that he would prove it so; and in pursuance of his said false and scandalous aspersion, presumed to administer the holy sacrament to the said Balfour, whilst under the censure aforesaid. And all this under pretence of a verbal order being granted by his Lordship with the consent of the court, for the said Balfour’s only asking Mr. Christian’s forgiveness; the contrary to which has been affirmed and subscribed unto by the whole court; and likewise fully appears, as well by the depositions of four persons of undoubted credit who were then present, as by the written order that day granted in the said case:

“ For these and other instances of great contempt and insolence towards his Lordship at sundry times, particularly in a full consistory court, in the face of the country; and for his long and malicious persist-
ing

ing therein, contrary to the laws of the church, and in utter disregard of his ordination vows, &c. he the said Mr. Bridson is hereby suspended *ab officio et beneficio*, and is so declared to be and continue until sufficient satisfaction shall be made for the great injury done his Lordship, and the offence given to all sober Christians within this diocese.

“ And of this censure publication is to be made in Kirk-Marown church next Lord’s-day; and notice to be then given who shall be the persons appointed to officiate there during the suspension aforesaid.

“ WM. WALKER.
“ JOHN CURGHEY.”

“ *Memorandum.* Besides the Lord Bishop, Vicars-general, and Episcopal Register, the following clergy were present:

The Rev. Mr. Cha. Wattleworth,
Mr. Matthias Curghey,
Mr. William Gell,
Mr. Cosnahan, senior,
Mr. Cosnahan, junior,
Mr. John Woods, jun.”

*To the Right Reverend Father in God Thomas Lord
Bishop of Sodor and Man.*

“ *The humble Petition of William Bridson, of Kirk-
Marown,*

“ SHEWETH,

“ That your petitioner, in his passion at a certain time in Peel-town, very insolently and rudely expressed himself in relation to your Lordship, of which he is now very sensible, and for which he is also
heartily

heartily sorry. And being for that and other reasons suspended, he has now no other refuge to fly unto but your Lordship's clemency and forgiving temper; hoping that that may prevail, and receive him again into favour.

"Therefore your petitioner, with all submission imaginable, begs of your Lordship to forgive him this great offence, and to intercede with the Vicars-general to take off his suspension, and to restore him to the exercise of his office, which shall be a perpetual obligation on your petitioner to take special care of his future behaviour, and for his Lordship's happiness and theirs also to pray.

"My Lord, I am heartily sorry for the great wrong and injury done your Lordship in saying I could prove your Lordship a liar, for which offence I humbly beg your Lordship's pardon, and for all my other offences whatever; beseeching your Lordship to pass them by, and to order my restoration to the exercise of my function. And I hope, by God's grace, I shall for the future approve myself, my Lord, your Lordship's most dutiful son and servant,

"WILLIAM BRIDSON."

"Our Right Reverend Diocesan having extended his fatherly favour and indulgence to Mr. Bridson, in accepting his submission and humble acknowledgment of his offence, which we hope may beget in him a grateful and lasting sense of his Lordship's clemency and tenderness, and consequently of his own obligations to the profoundest reverence and obedience: we have therefore thought fit, in observance of his Lordship's good pleasure in that behalf, to determine, that the sentence of suspension *ab officio et beneficio*, passed on the 27th of June last, shall take

no

no further effect against the said Mr. Bridson; namely, when this our order, with the petition, &c. thereto annexed, shall be published the next Lord's-day, (after the reading the first service) by the vicar, chaplain, or curate, whose course it is to officiate at Kirk-Marown, who is also to give the sense of the same to the people in the native language; after which, the said Mr. Bridson is allowed to proceed to the reading of the second service, and to the performance of all other parts of his office, being hereby declared to be restored to his office and benefice in all points as heretofore.

“ Dated this 29th of August 1721.

“ W. WALKER,
“ JOHN CURGHEY.”

“ MY BRETHREN,

“ Whereas a most pestilent book, entitled *The Independent Whig*, has been lately brought into this diocese, and as we are certainly informed industriously handed about, with a manifest intent to beguile ignorant and unstable souls, and to render the doctrine, the discipline, and the government of this church contemptible; and this without any regard had unto his Majesty's directions lately sent unto me by his Grace our Metropolitan, and communicated unto you, expressly condemning such vile books and the spreading of them. I think it my duty to acquaint you therewith, and with some of the baneful contents thereof, that you may be upon your guard, and that we may endeavour to secure the flock over which the Holy Ghost hath made us overseers, from the mischief intended by this and such-like blasphemous books, which God, whether for our punishment or trial, has suffered to be sent amongst us.

“ That

“ That the great design of the book above-mentioned is to undermine the Christian religion, appears,

“ By the author’s representing all religion as the mere contrivance of ecclesiasticks, for their own interest:

“ By his rage and malice against the antient creeds, even that called the Apostles’ not excepted; and by his treating all such as at any time have contended for the faith once delivered to the saints, as the tools of princes, and as the pest of mankind:

“ By ridiculing the venerable fathers and councils of the primitive church after the most scandalous manner, and thereby depriving, as much as lies in the power of hell to do it, the church of Christ of their testimony to the truth, and of the then received sense of the sacred scriptures:

“ By making a very jest of the ordinances of the gospel, and prostituting the sacraments ordained by Christ himself to contempt, magnifying those hereticks who do avowedly reject them:

“ By making the peace of the church the bane of society; and unity amongst Christians, so much required by Jesus Christ, the very cause and badge of slavery:

“ By scoffing at holy orders, and making a blasphemous comparison betwixt the powers conveyed by the apostles to their successors, and those given by an Attorney-general.

“ And that we may be assured that all this is from that spirit of Antichrist, which St. John saith should come into the world the author of this book makes the want of faith an indifferent matter, and expressly saith, that no man will be rewarded or punished for having or not having right or wrong conceptions of
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the incarnation, that is, concerning Jesus Christ's being come in the flesh; which the apostle gives as the very mark of Antichrist.

“ In short; the whole book is one continued design, in which the devil and the authors have shewed the utmost skill to lay waste the church of Christ; to overthrow all revealed religion; to reduce men to a state of nature; and to bring all things into confusion, both sacred and civil.

“ Lest therefore, we should provoke God to deprive this church and nation of the blessings of truth and unity, and the means of grace which we have so long enjoyed, by seeming to sleep while the enemy is so busy in sowing tares, and by neglecting to make use of all means becoming the spirit of the gospel, to hinder such vile tenets from spreading to the manifest danger both of church and state; I beseech you, my brethren, to join with me in putting a stop, if possible, to the beginnings of profaneness and infidelity;

“ By convincing our people, from the word of God, *of the necessity of holding fast the mystery of faith in a pure conscience*; that is, of believing well, as well as living well, not being like children carried away with every blast of vain doctrine; and of the prodigious sin of those who *teach, countenance, or embrace*, any thing contrary to the gospel we have received: (The apostle saith, and repeats it, *Let such be Anathema, let them be accursed*.)

“ By detecting the agents and abettors of this anti-christian spirit, that either they may be convinced of their error in the spirit of meekness, or cut off from the body of Christ, that they may learn not to blaspheme.

“ And for ourselves, my brethren, let us endeavour, by *well-doing*, to put to silence the ignorance of foolish

foolish men, holding fast the faithful word as we have been taught; that we may be able, by sound doctrine, both to exhort and to convince the gainfayers.

“Given under my hand this 27th of January, in the year of our Lord 1721, and the 25th of our consecration.

“THO. SODOR AND MAN.”

“To the Rev. Mr. Woods, Episcopal Register; to be communicated to the Clergy of this Diocese.”

To the Right Reverend the Bishop and the Vicars-general of this Isle.

“Whereas, by an order of the 9th of February last, you were required to retract and cancel your late proceedings against certain persons therein mentioned, exempt by the laws of this island from the jurisdiction of your court, which proceedings were found to be contrary to the laws and the Lord's prerogative within this island: and forasmuch as I do not find that you have yet observed the aforesaid order, *These* are therefore to require you to give obedience thereunto, according to the tenor and purport thereof, and forthwith make a due return of your performance therein, under the penalties the law prescribes in such cases.

“Given under my hand at Castle-Rushin, the 20th day of June 1722.

“ALEX. HORNE.”

To Captain Alex. Horne, Governor of this Isle.

“Whereas by an order dated the 9th of February last, and sent us the 24th of May following, your Honour,

the incarnation, that is, concerning Jesus Christ's being come in the flesh; which the apostle gives as the very mark of Antichrist.

“ In short; the whole book is one continued design, in which the devil and the authors have shewed the utmost skill to lay waste the church of Christ; to overthrow all revealed religion; to reduce men to a state of nature; and to bring all things into confusion, both sacred and civil.

“ Lest therefore, we should provoke God to deprive this church and nation of the blessings of truth and unity, and the means of grace which we have so long enjoyed, by seeming to sleep while the enemy is so busy in sowing tares, and by neglecting to make use of all means becoming the spirit of the gospel, to hinder such vile tenets from spreading to the manifest danger both of church and state; I beseech you, my brethren, to join with me in putting a stop, if possible, to the beginnings of profaneness and infidelity;

“ By convincing our people, from the word of God, *of the necessity of holding fast the mystery of faith in a pure conscience*; that is, of believing well, as well as living well, not being like children carried away with every blast of vain doctrine; and of the prodigious sin of those who *teach, countenance, or embrace*, any thing contrary to the gospel we have received: (The apostle saith, and repeats it, *Let such be Anathema, let them be accursed*.)

“ By detecting the agents and abettors of this anti-christian spirit, that either they may be convinced of their error in the spirit of meekness, or cut off from the body of Christ, that they may learn not to blaspheme.

“ And for ourselves, my brethren, let us endeavour, by *well-doing*, to *put to silence the ignorance of foolish*

foolish men, holding fast the faithful word as we have been taught; that we may be able, by sound doctrine, both to exhort and to convince the gainfayers.

“Given under my hand this 27th of January, in the year of our Lord 1721, and the 25th of our consecration.

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“Whereas, by an order of the 9th of February last, you were required to retract and cancel your late proceedings against certain persons therein mentioned, exempt by the laws of this island from the jurisdiction of your court, which proceedings were found to be contrary to the laws and the Lord's prerogative within this island: and forasmuch as I do not find that you have yet observed the aforesaid order, *These* are therefore to require you to give obedience thereunto, according to the tenor and purport thereof, and forthwith make a due return of your performance therein, under the penalties the law prescribes in such cases.

“Given under my hand at Castle-Rushin, the 20th day of June 1722.

“ALEX. HORNE.”

To Captain Alex. Horne, Governor of this Isle.

“Whereas by an order dated the 9th of February last, and sent us the 24th of May following, your Honour,

Honour, together with the Comptroller, the late Water-bailiff, and two Deemsters, have taken upon you (after we had been most ignominiously treated, and threatened with the consequence and punishment of standing mute, because we could not submit to your authority in spirituals) to arraign and censure us the Bishop and Vicars-general of this isle, for several matters in your said order mentioned of a merely spiritual nature; namely,

“ For suspending a delinquent clergyman according to the canons and laws of this church, for breach of his ordination vows, and violation of his canonical obedience.

“ *2dly.* For convocating the Clergy of the diocese, in order to advise with them in difficult cases, in pursuance of the very direction and tenor of the law.

“ *3dly.* For requiring your wife, according to the rules of the gospel, and the laws of this church, to be reconciled to her neighbour; namely, to ask forgiveness of Sir James Poole and Mrs. Puller, whom she had grievously injured by a slanderous charge, in which she had not one evidence to support her; and of which slander the said persons cleared themselves upon oath, with lawful compurgators.

“ *Lastly.* For declaring the Archdeacon to have acted irregularly in repelling the said Mrs. Puller from the holy sacrament, without a previous admonition, or any regard to the rubrick and canons of the church.

“ In all which cases there neither was offered us, nor did any appeal lie to you from our proceedings; we having a Metropolitan to whom we are accountable, and before whom, or any other competent judge, we are able to justify all our acts to be legal, regular, agreeable

agreeable to the law and constant course of justice in this isle, and not in the least tending to the diminution of the Lord's prerogative, or the subversion of the government; imputations which we abhor and deny, though the same be injuriously affirmed in your said order; by which we are likewise required and menaced, as we are also by another order of the 20th instant, under severe penalties, to retract and cancel our proceedings in the cases aforesaid, (though all of them be matters of express duty) and not to presume to act in such cases for the future.

"And whereas, in the late proceedings against Mr. Henry Halsal, our spiritual jurisdiction, exercised as usual over the soldiers, is called an *unlawful power*, though the law expressly provides that *no person whatsoever shall be privileged from church censures*; which said censures he having submitted to, (as became a good Christian) in order to be restored to the peace of the church, which he had forfeited by his sin of fornication, your memorialists was so severely dealt with on that account, that he was constrained, after desiring time to make application to the Lord of the Isle, to appeal to his Majesty in Council, for which he was thrown into the dungeon, where he lay two days and two night as if he had been a condemned malefactor.

"By which, and by the other instances before-mentioned, you have endeavoured not only to make it penal for the Bishop to take care of the souls committed to his charge, and to obstruct us in the faithful discharge of our duty, but also, by taking cognizance of acts purely episcopal, you have, as much as in you lay, divested his Grace the Archbishop of York of his metropolitical authority established by acts of parliament.

“ Lastly. Forasmuch as being charged with having acted contrary to law and the Lord’s prerogative, we have four several times desired and demanded, (as by an express law we have a right to do) and have been as often denied, to have the Deemsters and twenty-four Keys called to deem the law truly in several high points in debate; this being the legal and usual way of resolving doubtful points in law, and the most effectual means of determining whether any magistrate has invaded the Lord’s just prerogative, or subverted the laws of the isle.

“ We therefore, hoping to find redress for these great injuries done to us and the offices we bear, and purposing to use all just and legal ways of obtaining the same, do in the mean time for ourselves, and likewise for his Grace of York our metropolitan, until he shall be fully apprized of these matters, PROTEST against all your proceedings in the cases before-mentioned, as no way belonging to your cognizance; desiring that this our protestation may remain on record, as a testimony of our integrity, and endeavours to preserve the constitution of this isle, both in church and state, inviolate to posterity.

“ Given in at the Tinwald-Court, June 25th, 1722.

“ THO. SODOR AND MAN,

“ W. WALKER,

“ JO. CURGHEY.”

“ *To the Honourable the Governor of this Isle.*

“ Having just now had an account from the Rev. Mr. Ross, whom I appointed to officiate in Castletown chapel during the Archdeacon’s suspension, that the doors of the said chapel are shut up, and that you have refused to deliver him the keys, where-
by

by the people are deprived of the publick worship of God, and the chapel of that town, which has ever been subject to me and my^lpredecessors, is endeavoured to be made independent; I do therefore again complain against your said act, as a fresh instance of your intrenching on the episcopal authority, and which (if not speedily remedied) may open a gap for a much greater and more pernicious innovation.

“ THO. SODOR AND MAN.

“ At a Tinwald-Court, June 25, 1722.”

“ *At a Tinwald-Court, holden the
25th of June 1722.*

“ Forasmuch as the Bishop and Vicars-general of this island were, by an order of the 9th of February last, required to retract and cancel several late proceedings in their courts, which were contrary to the laws of this island, and the state and government thereof; and were again required by precept to observe and perform the same as the law directs in such cases; and having this day publickly refused to give due obedience to either of them:

“ Therefore for their contempt, the said Bishop is fined in Fifty Pounds, and the Vicars-general in Twenty Pounds a-piece, which the coroner is required forthwith to demand.

“ ALEX. HORNE.

“ To the Coroner of Michael-Sheading.”

“ N. B. Although the above order is said to be given at a Tinwald-Court, yet that Court (which of necessity must consist of the Governor, Officers, Deemsters, and twenty-four Keys) was departed, and the twenty-four Keys and several of the Council absent, when the said order was made.

“ THO. SODOR AND MAN.”

*" To the twenty-four Keys, Representatives of the
Commons of this Isle.*

" GENTLEMEN,

" Among the many indignities put upon us the Bishop and Vicars-general of late years by the Temporal Court, that of being fined at the last Tinwald is not the least afflicting, in regard that whatsoever is said to be done at that solemn assembly (as is the order for fining us) will by posterity be understood to have been done with the knowledge and approbation of the whole court, which consisting of the Governor, Council, Deemsters, and twenty-four Keys, we desire to know whether you the said Keys were made acquainted with, or gave your consent to the said order, or to our present imprisonment?

" And forasmuch as we were that day openly charged with exercising a spiritual tyranny, you who dwell in several parts of this isle may do us the justice of testifying whether you know, or believe, there be any just cause for so heavy, and (as we persuade ourselves) so groundless an imputation.

" Dated in Castle-Rushin, July 10, 1722.

" THO. SODOR AND MAN,

" W. WALKER,

" JOHN CURGHEY."

" *My Lord, and Reverend Gentlemen,*

" We the Keys of Man, as well to satisfy your Lordship and you the Ecclesiastical Judges, as to justify ourselves to posterity, do hereby certify and declare, that though we were present at the Tinwald during the whole time of the sitting of the court, and until the same was dismissed as usual, we neither
were

were made acquainted with, nor gave our consent to, the order you mention; neither was any such order there made or concerted. And therefore we could not but be much surpris'd to hear of your being then fined, and afterwards imprisond.

“ And as to the charge of exercising a spiritual tyranny, we do solemnly testify (as we are in duty bound) that there is no cause to us known for so strange an imputation, being verily perswaded, that you have been so far from assuming to yourselves any undue authority, that the church was never better governed than in your time, nor justice more impartially administered in the Ecclesiastical Courts of this isle.

*J. Stephenson,
Robert Curghey,
Wm. Christian,
Sil. Ratcliffe,
Tho. Corlett,
James Banckes,
Tho. Christian,*

*Phil. Moore,
J. Wattleworth, jun.
James Christian,
John Curghey,
John Murray,
Edm. Corlett,
John Christian.*

“ I Thomas Stephenson, not being present at the Tinwald, agree with my brethren only in respect of the latter clause.

“ THO. STEVENSON.”

“ Mem. Five of our members were absent at the signing hereof.

“ JOHN STEVENSON.”

“ Castle-town, July 11, 1722.”

“ At

L. S.

*“ At the Court of Kensington, the
19th of July 1722,*

*“ Present, the King’s Most Excellent Majesty
in Council.*

“ Upon reading this day at the board the humble petition of Thomas Bishop of Man, and of William Walker and John Curghey, presbyters, pastors, and vicars-general, of the diocese and isle of Man, complaining of the proceedings of Captain Alexander Horne, governor of the said island, Mr. John Rowe, comptroller, Mr. William Sedden, then water-bailiff, and Mr. Daniel M’ylrea and Mr. Charles Moore, deemsters, for taking upon them a pretended authority to examine into several ecclesiastical censures the petitioners had passed in their spiritual court, and for requiring the petitioners, under penalties to be inflicted, to retract and cancel the said censures, which the petitioners not obeying, they fined the said Bishop in the sum of Fifty Pounds, and the said Vicars-general Twenty Pounds each for contempt; and on the 29th of June last, the petitioners were imprisoned for not paying the same; and therefore praying, amongst other matters, that his Majesty will please to order the said Alexander Horne, &c. to return their answer to this complaint, and that the petitioners may have copies of such of the records as they may have occasion for.

“ His Majesty in Council, taking the same into consideration, is pleased to order, that a copy of the said petition (which is hereunto annexed) be transmitted to the said Alexander Horne, John Rowe, William Sedden, Daniel M’ylrea, and Charles Moore, who are hereby required to return their answer in writing hereto with all speed; and his Majesty is hereby further pleased to order, that the said Bishop
and

and the other complainants be allowed free recourse to any of the records in the said isle of Man, and to have authentick and attested copies of such as they shall have occasion for, upon paying the accustomed fees for the same. And the Right Honourable the Earl of Derby, proprietor of the said isle, the said Alexander Horne, and all others concerned, are to take notice of this his Majesty's pleasure, and govern themselves herein accordingly.

“JA. VERNON.”

“*To the King's Most Excellent Majesty in Council.*

“*The humble Petition of Thomas Bishop of Man, and of William Walker and John Curghey, presbyters, pastors, and vicars-general of the diocese of Man, now prisoners in Castle-Rushin, within the said island,*

“SHEWETH,

“That your petitioners, and the rest of the clergy of that diocese, on the 27th of June 1721, regularly proceeded to suspend, *ab officio et beneficio*, Mr. Wm. Bridson, vicar of Marown, for contempt and insolence to the said Bishop in a full consistory court, and breach of his ordination vows:

“That on the 19th of December 1721, they also proceeded to make two other ecclesiastical censures, one against Mr. Archdeacon Horrobin, whereby his repelling Mrs. Puller from the holy sacrament without cause was declared irregular; and the other against Mrs. Jane Horne, whereby she was ordered to acknowledge an offence committed by her, and to ask forgiveness of the persons offended for the great injury done them, either in St. Mary's chapel of Castle-town, or (if the parties were satisfied therewith) before the vicar of the parish:

“That

“ That all these censures being regularly pronounced, and in cases merely spiritual, no appeal has to this day been offered to your petitioners by or on behalf of any of the said persons; but on the contrary, the said Mr. Bridson has acknowledged his offences for which he was deprived, submitted to the censure, and interceded with your petitioners to have his suspension taken off:

“ That had the said censures been irregularly pronounced, any appeal could only have lain before the most Reverend Father in God his Grace the Archbishop of York, as metropolitan; the bishoprick and diocese of Man being, by act of parliament of the thirty-third year of the reign of King Henry the Eighth, annexed to the province of York.

“ Notwithstanding which, upon the 24th of May last, your petitioners were served with an order or writing, made by the pretended authority of Captain Alex. Horne, governor of the said island, Mr. John Rowe, comptroller, Mr. William Sedden, then water-bailiff, and Mr. Daniel M’ylrea, and Mr. Charles Moore, deemsters, in the said island; which writing bore date the 9th of February last, wherein the aforesaid proceedings were arraigned, and your petitioners injuriously charged to have acted therein contrary to law, to the diminution of the Lord’s prerogative, and to the subversion of the government; and by which your petitioners were in a menacing manner required, under penalties to be inflicted, to retract and cancel their proceedings in the aforesaid cases.

“ And on the 21st of June last, your petitioners were served with another order in writing, made and signed by the said Alexander Horne, governor, and dated the day before, taking notice of the said order of the 9th of February, and that the proceedings thereby

thereby ordered to be retracted and cancelled had been against persons who by the laws of the island were exempt from the jurisdiction of your petitioners' court, (although, in fact, the law expressly provides that no person whatsoever shall be privileged from church censures; and besides, two of the said persons censured were clergymen within the said island) and requiring again under penalty, that your petitioners should not only obey the order of the 9th of February, but also make a due return of their performance.

“That what makes these orders more irregular and surprising than they seem to be, is, that they do not appear to have been issued or granted at the request of the several parties censured by your petitioners as aforesaid, but rather to proceed from the mere motion of the said governor, and other officers aforesaid.

“That on the 25th of June last, (being four days after your petitioners were served with the said second order of the 20th of June) at a Court of Tinwald held in the said island, at which the said governor and officers assisted, your petitioners presented a protest (signed by them, and directed to the said governor) in behalf of themselves, and of his Grace the Archbishop of York their metropolitan, against all the said officers' proceedings in the cases before-mentioned, as no way belonging to their cognizance; your petitioners at the same time declaring, by the said protest, that they purposed to use all just and legal ways of obtaining redress.

“Whereupon a pretended order of the said Tinwald-Court was made the same 25th of June, taking notice, that your petitioners had refused to comply with either of the said orders of the 9th of February,
or

or 20th of June, and therefore fining your petitioner the Bishop in Fifty Pounds, and your petitioners the Vicars-general in Twenty Pounds a-piece, for their contempt; which fines the Coroner of Michael. Sheading was thereby required to demand forthwith.

“ That this last order, though said to be made at a Tinwald-Court, was not made till after that court was dissolved; and the majority of the members necessary to hold such court were neither present at making that order, or acquainted therewith; nor would that order or sentence have been at all legal or regular, if all the members of such court had been present at the making thereof.

“ That about two days after making the last order, the coroner demanded the said fines of your petitioners, but your petitioners could by no means submit to pay the same; whereupon, on the 29th of June last, being St. Peter's-day, your petitioners were by three soldiers taken and carried to prison, in Castle-Rushin aforesaid, and are there still detained by means of the aforesaid orders, without any hopes of relief, save from your Majesty's goodness and justice.

“ Your petitioners, therefore, most humbly pray your Majesty, that they may have your Majesty's immediate order for their release, they being ready to give security for the said fines, if the same shall be legal; and that the said Alexander Horne, John Rowe, William Sedden, Daniel M'ylrea, and Charles Moore, may be directed to return their answer in writing forthwith to this your petitioners' complaint, and that your petitioners may be allowed free recourse to any records in the island, and to have authentic and attested copies of such as they shall want, paying the accustomed fees; and that a day
may

may be appointed for hearing this your petitioners' complaint, and the answer of the said officers, when the same shall arrive; and that your petitioners and their witnesses may come over to attend such hearing without performing quarantine, (which the age and infirmity of some of them will not allow them to undergo without hazard of their lives) the commissioners of your Majesty's customs having, as your petitioners are informed, no objection to the taking off the quarantine from the isle of Man.

"And that, upon such hearing, your petitioners may have such relief against the said orders of the 9th of February 1721, and the 20th and 25th of June 1722, either by reversing the same, or by allowing your petitioners to appeal therefrom, as against the said governor and officers before-named, and may have such reparation and satisfaction for the great injuries done to them, and such costs, charges, and other relief, as to your Majesty in your great wisdom and goodness shall seem meet.

"And your petitioners, as in duty bound, shall ever pray, &c."

A true copy. JA. VERNON.

L. S.

*"At the Court at Kensington, the
7th day of August, 1722,*

*"Present, the King's Most Excellent Majesty
in Council.*

"Upon reading this day at the board a report from Mr. Attorney and Mr. Solicitor-general, dated the second of this instant August, on the petition of Thomas Bishop of Man, and William Walker and John Curghey, presbyters, pastors, and vicars-general of the diocese of Man; complaining of the proceedings

ings of Captain Alexander Horne, governor of the said island, Mr. John Rowe, comptroller, Mr. William Sedden, then water-bailiff, and Mr. Daniel M'ylrea, and Mr. Charles Moore, deemsters, for taking upon them a pretended authority to examine into several ecclesiastical censures, requiring the petitioners, under penalties to be inflicted, to retract and cancel the said censures, which the petitioners not obeying, they fined the said Bishop in the sum of Fifty Pounds, and the said Vicars-general Twenty Pounds each, for contempt; and on the 29th of June last, the petitioners were imprisoned for not obeying the same; and therefore praying, amongst other matters, that his Majesty will grant them an immediate order for their release, they being ready to give security for the said fines, if the same shall be found legal, upon hearing the matter before his Majesty in Council, and to be otherwise relieved in the premises.

“ His Majesty in Council, taking the said report into consideration, was well pleased to approve thereof, and to order, and it is hereby ordered, that a copy of the said report (which is hereunto annexed) be transmitted to the said Bishop and Vicars-general.

“ TEMPLÉ STANYAN.”

“ *To the KING's Most Excellent Majesty.*

“ *May it please your Majesty,*

“ In humble obedience to your Majesty's order in council of the 19th of July last, referring to us the petition of Thomas Bishop of Man, William Walker and John Curghey, presbyters, pastors, and vicars-general of the diocese of Man; we have considered the said petition, which complains of the proceedings

ceedings of Captain Alexander Horne, governor of the said island, and others, taking upon them a pretended authority to examine into several ecclesiastical censures which the petitioners had passed in their spiritual court, and for requiring the petitioners, under penalties to be inflicted, to retract the said censures, which the petitioners not obeying, they fined the said Bishop in the sum of Fifty Pounds, and the said Vicars-general in Twenty Pounds each, for a contempt; and sets forth further, That on the 29th day of June last, the petitioners were imprisoned for not obeying the same; and therefore prays (amongst other matters) that your Majesty would be pleased to grant the petitioners an immediate order for their release, they being ready to give security for the fines, if the same should be found legal, and to be otherwise relieved in the premises.

“And your Majesty having been pleased by the said order to command us to report our opinion what method will be proper to be taken for the release of the petitioners; and also, that your Attorney-general should give notice in writing of the said complaint to the Earl of Derby, proprietor of the Isle of Man, and to know from his Lordship, whether he hath any objection to the petitioners being released from prison, upon their giving security to answer the said fines if found legal: we humbly certify your Majesty, that in obedience to the said order, a letter was sent to the Earl of Derby, together with a copy of the said petition and order, whereby his Lordship was desired to let us know whether he had any objection to the petitioners being released from prison upon their giving security to answer the fines, if legal? To which letter his Lordship was pleased to return an answer, dated the 29th day of July last; the substance whereof is,

“ That

“ That his Lordship not having had the least intimation of the contents of the said letter from the governor of the Isle of Man, or council, or twenty-four keys; till he heard from them, (which he would endeavour to do as soon as he could, by sending a copy of the Bishop's petition, and of the said letter, to the island, by the first opportunity) he did not know what answer to make to the letter or the order inclosed therein.

“ That till his Lordship hears what the Governor, &c. have to say for themselves, it is impossible for him to give any opinion.

“ That he believes the matter contained in the Bishop's petition to be misrepresented, but hopes in a little time to give a more satisfactory account of the whole proceeding; which till he is able to do, his Lordship hopes he may be excused from giving any opinion in this matter, since he really thinks that the persons complained of are honest and very well-meaning men.

“ His Lordship is pleased to conclude with saying, that it will be made very plain that he is not as yet in the least, either directly or indirectly, concerned in this matter; or that any thing has been done therein either by his direction, or the least hint about it to any person whatsoever; but on the contrary, that he never gave any directions to the officers in the island, but that they should be careful to observe very strictly the laws.

“ And we beg leave further humbly to certify your Majesty, that upon consideration of the allegations of the said petition, we apprehend that the imprisonment of the petitioners hereby complained of is in the nature of a commitment in execution, for fines imposed by judgment of a court claiming to act
by

by a legal authority, for which the petitioners have appealed to your Majesty; and therefore we are of opinion, that pending the appeal, and before any determination made thereupon, no order can by law be made for the discharge of the petitioners out of custody upon giving security for the fines, without the consent of the person interested therein; but the commitment being only for non-payment of the said fines, we apprehend that in case the petitioners pay down the same, they ought to be forthwith set at liberty; and such payment being compulsory, will be no prejudice to the appeal, or any other remedy they may think fit to take by due course of law. All which is most humbly submitted to your Majesty's royal wisdom.

Aug. 2, 1722.

A true copy. TEMPLE STANYAN.

ROB. RAYMOND.
P. YORKE."

*To the Right Reverend Father in God Thomas Lord
Bishop of Sodor and Man.*

*"The humble Petition of Robert Horrobin,
Archdeacon, &c.*

"SHEWETH,

"That your petitioner, wanting neither a desire or disposition to pay your Lordship all that duty and regard which becomes a clergyman to his bishop, and in all other respects to act agreeably to his ordination vows, does therefore the more lay to heart his great misfortune in having been involved in several troublesome disputes with reference to his ministerial performances; and that, much against his intention, it should have happened that he has so far incurred your Lordship's displeasure, or given offence, as to induce your Lordship to lay him under the heavy sentence of suspension from his place and office.

"Your

“ Your petitioner therefore humbly prays your Lordship, that, all past mistakes or offences pardoned or overlooked, he may be restored (so soon as your Lordship shall think fit) to your Lordship’s favour, and to the publick exercise of his holy function; he hereby acknowledging, in whatever circumstances he has erred, his hearty concern for the same, and promising all due obedience to your Lordship’s authority, admonition, and judgment, and in all respects to behave himself agreeably to his sacred character and profession.

“ And your petitioner shall ever pray,” &c.

“ Dec. 20, 1722.”

“ The sentence I passed upon the petitioner in convocation, with the advice and approbation of my clergy, was either legal and just, or it was not; if the latter, he had a legal remedy, and was very often told, that if he thought himself aggrieved, his appeal to our metropolitan, the Archbishop of York, should be accepted, and reasonable time allowed him to make it good; but if my sentence was legal and just, as I must have leave to believe it was, then I do expect (before I can think of restoring him) that he shall acknowledge it to be so, as well as the just occasion of offence he has given to bring such a censure upon him; that he own my authority and jurisdiction over him, which he has openly denied; and that he promise for the future to avoid giving any occasion of disturbing the peace and unity of this church: and this with a sincerity becoming a Christian, and in terms bespeaking a real conviction.

“ When this is done, I shall then do what becomes a Bishop, who has nothing more at heart than the welfare of his brethren, and the safety of the
the

the flock over which the Holy Ghost hath made him
overseer.

“THO. SODOR AND MAN.”

“Dated at Bishop’s-Court, Dec. 21, 1722.”

“N.B. The petitioner is required to own the justice and legality of our censure against him, for that he had the assurance, in a former petition, to urge, in extenuation of his crime, that the proceedings of our court in the case of Mrs. Horne (one of the causes of his suspension) had been found irregular, and contrary to the laws of this isle, and therefore declared invalid by a sentence of the temporal officers, who could have no jurisdiction over us in matters purely spiritual, as we doubt not to make appear before his Majesty in council, where our appeal now lies.”

L. S. “At the Council-Chamber, Whitehall, the
15th day of Feb. 1722.”

“By the Right Honourable the Lords of the Committee of the Privy Council for hearing Appeals, Complaints, &c. from the Plantations, &c.

“Whereas, by order in council of the first of this instant, there stands referred to this committee the humble petition of Thomas Lord Bishop of Man, and of William Walker and John Curgbey, presbyters, pastors, and vicars-general of the diocese of Man, concerning the behaviour of the governor of the said isle, and also of Mr. John Rowe, Mr. William Sedden, Mr. Daniel M’ylrea, and Mr. Charles Moore, upon their being served with his Majesty’s orders in council, made on a former petition of the said Bishop of Man, and William Walker and John Curghey; and humbly praying that this petition, together with the said former petition,
VOL. I. s and

and all proceedings thereon, may be referred to a committee of council, and that the said governor, and other persons, may be ordered to attend and answer for the said contempt, and other matters complained of; and that a short day may be appointed for hearing the whole matter; and that they may have such relief as to his Majesty in his great wisdom shall seem meet:

“ Their Lordships this day, pursuant to the said orders, considered thereof, and are pleased to order, That the said petition (a copy whereof is hereunto annexed) be transmitted to the said Alexander Horne, John Rowe, William Sedden, Daniel M’ylrea, and Charles Moore, who are hereby required to be prepared to answer the matters therein contained upon Wednesday the 22d of May next; which time their Lordships are pleased to appoint for hearing this petition, as well as the former petition of the said Bishop and Vicars-general, with all proceedings thereon: whereof the said Alexander Horne, and others complained of, and also the said Bishop and Vicars-general, are to take notice, and be prepared to be heard thereon, at the said time accordingly.

“ TEMPLE STANYAN.”

L. S.

“ At the Court at Kensington, the
4th day of July 1724.

“ Present, the King’s Most Excellent Majesty, the
Lord Chancellor, Lord President, Lord Privy Seal, Lord
Chamberlain, Duke of Newcastle, Earl of Cadogan, Lord
Viscount Townshend, Lord Bishop of London, Lord Carteret,
Mr. Vice-Chamberlain, Mr. Chancellor of the Exchequer,
Lieutenant-general of the Ordnance, Sir Robert Sutton.

“ Upon reading this day, at the board, a report
from the Lords of the Committee of his Majesty’s
most

most honourable Privy Council, dated the first day of this instant July, upon the petition of appeal of Thomas Lord Bishop of Sodor and Man, and of William Walker and John Curghey, vicars-general of that diocese, against Captain Alexander Horne, governor, John Rowe, comptroller, William Sedden, late water-bailiff, and Daniel M'ylrea senior, and Charles Moore, deemsters, in the Isle of Man; and also against Daniel M'ylrea, junior, attorney-general of the Earl of Derby; which petition sets forth the proceedings and censures of the said Bishop and Vicars-general in the ecclesiastical courts in the Isle of Man, against Mr. Bridson, vicar of Kirk-Marown in the said diocese, and Mr. Archdeacon Horrobin, and Mrs. Jane Horne, wife of the said Capt. Horne; and that the said Bishop had called an assembly of the clergy in his diocese, to be present at the proceedings against the said Mr. Horrobin; and that after those proceedings were over, the said Daniel M'ylrea, junior, as attorney-general of the Right Honourable the Earl of Derby, preferred a representation to a new and unheard-of court, consisting of the said Captain Horne, Rowe, Sedden, M'ylrea senior, and Moore, complaining against the ecclesiastical court for the said proceedings and censures. Whereupon the said pretended court (notwithstanding the petitioners insisted to have the twenty-four Keys called in to deem the law) proceeded to make two several orders of the 9th and 10th of February 1721, adjudging the petitioners' proceedings in the said cases to be irregular and contrary to law, and ordering the petitioners to retract and cancel their proceedings upon the register, under penalties to be inflicted, and not to presume to proceed in such matters, or against such persons, for the future.

“ That upon the 20th of June 1722, the said Captain Horne signed a precept, enforcing the said order of the 9th of February 1721. And upon the 25th of June, the said Captain Horne singly signed an order, dated as at the Tinwald-court, by which the petitioner the Bishop was fined Fifty Pounds, and the petitioners the Vicars-general Twenty Pounds, each, for their pretended contempt, in not submitting to the afore-mentioned orders. And presentments were made in the Exchequer-book of the petitioners refusing to pay the said fines.

“ That upon the 29th of the said month of June, the petitioners were seized by three common soldiers, and carried prisoners to Castle-Rushin, and there detained during nine weeks, where the petitioners suffered very great hardships. And that upon the 31st of August following, the petitioners paid the said fines.

“ And the said Bishop and Vicars-general pray, for the reasons afore-mentioned, and for several others contained in the said petition, that all the said orders and proceedings against them may be reversed and set aside, and the said fines restored with interest. And that the said Mr. Horne, and the other officers, may satisfy and pay to them all their charges and expences, and that of their witnesses, (from the time the petitioners were first imprisoned) as well in the prosecution of this business, as in their journeys hither, or any other way whatsoever thereunto relating; and that they may have such other relief as in the said petition (a copy whereof is hereunto written) is mentioned. By which report it appears, that the said Lords of the Committee have heard all parties by their council learned in the law, and considered several copies of records which were produced to support

support the jurisdiction of the said pretended court held before the said Governor, Council, and Deemsters, and that they are of opinion, that the judgments or sentences given by the Governor, Council, and Deemsters of that isle, on the 9th and 10th days of February 1721, ought to be reversed, in regard they had no jurisdiction; and that the order signed by the Governor, as made at the Court of Tinwald the 25th of June 1722, was not an order of that court; and that therefore the fines imposed by the said order upon the Bishop and Vicars-general ought to be restored to them.

“ And that as to that part of the said petition, praying that the said five officers may pay to the petitioners all the charges and expences they have been at in the prosecution of this affair from the time of their imprisonment, as also the charges and expences of their witnesses; the said Lords of the committee are of opinion, it should be referred to the consideration of his Majesty's Attorney and Solicitor-general.

“ His Majesty in council, taking the said report into consideration, was pleased to approve thereof; and pursuant thereto, to refer that part of the said petition of the said Bishop and Vicars-general relating to charges and expences to Mr. Attorney and Mr. Solicitor-general, to consider the same, and report to his Majesty at this board what method may be most proper to make satisfaction to the petitioners therein.

“ And his Majesty is hereby pleased to order, that the aforesaid judgments or sentences given by the Governor, Council, and Deemsters, of the Isle of Man, on the 9th and 10th days of February 1721, be reversed and set aside, in regard they had no jurisdiction.

“ And

“ And for that the order signed by the Governor, as made at a Court of Tinwald the 25th day of June 1722, was not an order of that Court; that therefore the fines imposed by the said order upon the said Bishop and Vicars-general be restored to them.

“ And the Right Honourable the Earl of Derby, proprietor of the Isle of Man, the Governor or Commander in Chief for the time being of the said isle, and all others whom it may concern, are to take notice of his Majesty's pleasure hereby signified, and cause this order to be registered in the records of the said isle, and duly complied with.

“ TEMPLE STANYAN.”

“ *To the King's Most Excellent Majesty in Council.*

“ *The humble Petition of Thomas Lord Bishop of Sodor and Man, and of William Walker and John Curghey, vicars-general of that diocese,*

“ SHEWETH,

“ That Mr. Bridson, vicar of Kirk-Marown in the said diocese, having been accused before your petitioners the Vicars-general, for contempt and insolence towards your petitioner the Bishop, for breach of his ordination vows, and for administering the holy sacrament unto one Balfour, whilst contumacious under the church's censure, your petitioners the said Vicars-general (several of the clergy being present) did, at a consistory court upon the 27th of May 1721, suspend the said Bridson *ab officio et beneficio*, after he had confessed some, and been proved guilty of the rest of the said crimes. And upon the said Bridson's making his submission, your petitioners the Vicars-general, upon the 29th of August 1721, re-
stored

stored him again; many months after which restoration, your petitioners the Vicars-general were required, by the temporal officers of the Isle of Man, to retract and cancel their proceedings upon the registry, and not to proceed in such matters for the future; and for refusing so to retract and cancel, (amongst other things) your said petitioners the Vicars-general were fined and imprisoned as hereafter mentioned.

“That Mr. Archdeacon Horrobin having, on the 11th of October 1721, given your petitioner the Bishop an account in writing, (wherein he says, it was his bounden duty to send your said petitioner such account) that he had on the Sunday before repelled one Mrs. Puller from the holy sacrament; and the said Mrs. Puller having some little time after presented her petition to your petitioner the Bishop, grievously complaining, that she had been so repelled, not only without cause, but even without previous admonition; after a hearing of the said matter, your petitioner the Bishop, at another court held the 19th of December 1721, only declared and adjudged that the said repulse was irregular. Which judgment the Bishop was afterwards required by the temporal officers to retract and cancel on the registry, and not to proceed in such matters for the future; and for refusing so to retract and cancel, (amongst other things) your petitioner the Bishop was fined and imprisoned nine weeks, as hereafter set forth.

“That in the course of the complaint against Mr. Horrobin, he insisting upon a right of repelling from the Lord's table any person whom he should think unworthy, your petitioner the Bishop ordered the clergy in his diocese to attend him upon the 29th of November 1721, in order to advise with them, as well

well as to convince them all of the ill consequence and tyranny of any clergyman assuming such a power; and likewise to be present at the hearing the said complaint against Mr. Horrobin, a dignitary of the church; which assembling of the clergy by your said petitioner the Bishop, though according to law, was assigned as one other of the reasons for fining and imprisoning your said petitioner, as hereafter expressed.

“ That in the said hearing relating to Mr. Horrobin, he, desirous at any rate to justify the repulsion of the said Mrs. Puller, insisted in open court upon his having received a private information from Mrs. Horne, of the said Mrs. Puller's having undue familiarities with Sir James Poole, bart. And the law of that island inflicting punishments on the authors of all slanders, and expressly disabling the author of a slander from being the witness to prove it unless there be some concurring witnesses; and both the said Mrs. Puller and Sir James Poole demanding verbally, and by formal complaints exhibited, to have redress and relief, either against the said Mr. Horrobin, who had then reported the said slander, or against any person he could fix it upon as his author; the said Mr. Horrobin summoned in Mrs. Jane Horne, who appeared in court on the 5th of December 1721, and then and there owned herself the author of that slander; and she being acquainted of the consequence of such slanders, and being asked if she had any witness to prove it, declared in court she had none. Whereupon justice being demanded of your petitioners by the said injured persons, who, by their own oath and that of lawful compurgators, voluntarily purged themselves of the said charge;

“ Your

“ Your petitioners, before they proceeded to make the common judgment pointed out by the law in such cases, did, in respect to the said Mrs. Horne, endeavour to soften the injured parties’ just resentments, and dispose them to a reconciliation, who thereupon consented to abate the rigour of the law; and your petitioners, upon such their consent, on the 29th of December 1721, only adjudged the said Mrs. Horne to acknowledge her offence in the chapel of Castletown, or (if the parties should be satisfied therewith) privately before the vicar of the parish, asking forgiveness for the great injury done; which order or judgment, though passed between party and party, your petitioners were also required to retract and cancel, and not to proceed in such matters for the future. And the not cancelling the same was the fourth and last reason assigned for fining and imprisoning the petitioners in the manner hereinafter-mentioned.

“ That during these several proceedings, the parties proceeded against appeared and submitted themselves to your petitioners’ jurisdiction, which indeed they could not legally avoid; nor did any one of the parties ever offer to your petitioners any appeal to any court from the said proceedings or judgments, or any of them. And if appeals had been, your petitioners humbly rely on it, they must have been made to his Grace the Archbishop of York, by virtue of the act of parliament of the thirty-third of King Henry the Eighth, chap. 31, and in regard the aforesaid proceedings were in matters purely spiritual.

“ But nevertheless in February 1721, some months after the aforesaid proceedings and judgments were over, all your petitioners were served with a summons signed by Captain Alexander Horne, governor of the

the Isle of Man, commanding your petitioners to appear at the Castle the 9th of the same month, and answer to a charge against them; and your petitioners accordingly attending, found there a new and unheard-of court sitting, consisting of the said Mr. Horrobin, Capt. Horne the governor, Mr. John Rowe the comptroller, Mr. Wm. Sedden then water-bailiff, and Mr. Daniel M'ylrea and Mr. Charles Moore, two of the deemsters or judges in that island; and there was then read a paper called a representation of Daniel M'ylrea, junior, attorney-general of the Right Honourable the Earl of Derby, setting forth that the ecclesiastical court assumed a power of hearing and determining the cause against Mr. Bridson, (which he called a scandal) contrary to the law of the island; also, that your petitioner the Bishop had called a convocation in Mr. Horrobin's case, (which he alleged to be at the time and for a cause not comprehended in the law for calling a convocation) also that the ecclesiastical court had summoned and censured persons not within their jurisdiction, as contrary to the law; namely, Mrs. Horne, and Mr. Horrobin. All which proceedings he charged to be irregular and inconsistent with the laws, the lord's prerogative, and the rights and immunities of the lieutenant and his family, and all others in the lord's pay. And therefore he, the said attorney-general, set forth the said matters to be considered and rectified.

“ That your petitioners were not more surprised at the said new and extraordinary court, than at this very strange charge or representation, for which the said Lord's attorney had no legal warrant or authority, and immediately demanded in writing of the said pretended court, agreeably to law and custom, that the Deemsters and twenty-four Keys should be called
to

to deem the law in these two points,—Whether the Attorney there could by law and custom exhibit accusations against magistrates, no appeal being brought by the parties said to be injured? And whether a procedure of this kind, in matters purely spiritual, did not impugn and set aside the metropolitical rights of the See of York? But this their legal demand was verbally, without any written minute, rejected by the five said officers. Whereupon, as the matter in dispute seemed to be touching the jurisdiction of the spiritual and temporal courts and officers, your petitioners the same day by another writing demanded in court of the said five officers the benefit of the law, of having the twenty-four Keys (who are the representatives of the people) called, as had been usual in such cases: but the said officers also refused to grant that demand, and called it a base and scandalous libel, and kept your petitioners standing at the bar five hours together, and arraigned them as criminals and malefactors in publick court, in the face of the country, repeatedly calling them malefactors, and threatening your petitioners that they should be shewed how a bishop ought to be used, and how some of his predecessors had been treated. And your petitioners, upon this strange behaviour, and refusal of their said just and legal requests, declining to admit that new-invented jurisdiction, were asked by the said officers if they knew the meaning of the words *stat mutus*, and what the consequence of standing mute was; and upon your petitioners' persisting to have the Keys called in, as aforesaid, they were by the said officers compared to a thief, who, finding his judge ready to pass sentence of death upon him, offered to swear the peace against such judge.

“That your petitioners were again summoned before the said five officers the next day on the 10th of
of

of February 1721, and again treated in the same manner, and at last dismissed: but what orders or determinations were made by the said officers, your petitioners never knew until the 24th of May 1722, on which day your petitioners were served with a writing signed by the said five officers, and dated as on the 9th of February, wherein the said officers stiled themselves a court, and declared and adjudged your petitioners' proceedings in the said cases to be irregular and contrary to law; and ordered your petitioners to retract and cancel their proceedings upon the registry, under penalties to be inflicted, and not to presume to proceed in such matters, or against such persons, for the future.

“ That upon the 20th of June 1722, the said Captain Horne signed a precept directed to your petitioners, taking notice of the writing of the 9th of February, and that he did not find your petitioners had yet observed the same; therefore requiring them not only to give due obedience to the said writing of the 9th of February, according to the tenor thereof, but also to make a due return of their performance therein, under penalties in general terms therein threatened to be inflicted on your petitioners.

“ That your petitioners were served with this last writing also. And about the same time the said Governor Horne took upon him to lock up a chapel of ease in Castle-town, belonging to the parish of Kirk-Malew, whereby the people were deprived of the publick worship of God in the principal town of the island, and which chapel has now been so shut up almost two years.

“ And it happening that a Tinwald (which is a general court of all officers spiritual and temporal, and

and of the twenty-four Keys of the island) was appointed to be held in a few days then after, your petitioners prepared and signed a legal protest, directed to the said governor; and upon the 25th of June 1722, at the said Tinwald, publicly delivered in the same to him, thereby declaring, they purposed to use all just and legal ways of obtaining redress for the great injuries done to them and their offices; and in the mean time protesting, as well for themselves as for his Grace of York their metropolitan, against all the said five officers' proceedings in the cases before-mentioned, as no way belonging to their cognizance; and desiring that their said protest might remain on record. And your petitioner the Bishop, at the foot of the said protest, likewise complained of the said Mr. Horne's shutting up the said chapel in Castle-town, and your petitioners attended the whole time that the Tinwald-Court was assembled, but could not prevail on any of the said five officers to record the said protest either then or at any time after.

“That upon the 27th and 28th days of June 1722, your petitioners were served by the coroners with an order signed by Mr. Horne only, but dated and worded as if made at and by the said Tinwald-Court held upon the 25th of June, although no such order was made by that court; and for a pretended contempt in not submitting to the two before-mentioned writings or orders, they were fined as follows: The Bishop in Fifty Pounds, and the Vicars-general in Twenty Pounds apiece, which fines the coroners demanded accordingly of your petitioners respectively. And your petitioners not paying the same, presentments were made in the Exchequer-book of your petitioners' refusal; and they were put in mercy for other fines in respect of the same, which is a matter warranted

warranted neither by law nor practice in the said island. And upon the 29th of June 1722, your petitioners were seized by three common soldiers, and carried prisoners to Castle-Rushin, and there detained during nine weeks, where your petitioners suffered very great hardships, and your petitioner the Bishop contracted such infirmities as are likely to attend him during his life.

“ That your petitioners, humbly conceiving that an appeal from these proceedings did immediately lie before your most sacred Majesty in council, and the rather so, in regard this prosecution was carried on by the said M’ylrea junior, as attorney to the Earl of Derby, whom therefore your petitioners apprehended to be a party, and to whom the fines legally assessed would have belonged; your petitioners, immediately upon their imprisonment, sent over to England, and preferred their humble appeal and complaint to your Majesty so soon as upon the 19th of July 1722. And your Majesty was most graciously pleased, by your order in council of that date, to require the said five officers’ answer thereto in writing with all speed. And your Majesty, by another most gracious order of the 7th of August 1722, was pleased to approve of and transmit to your petitioners the report of your Majesty’s then attorney and solicitor-general, That your petitioners, on paying down the fines, ought to be released from prison; and that such payment being compulsory would be no prejudice to your petitioners’ appeal.

“ In pure and humble obedience to which order, and with intent to gain their liberty to pursue their said appeal before your Majesty, your petitioners presented to the said governor regularly both your Majesty’s gracious orders afore-mentioned.

“ That

" That the said governor Mr. Horne, who then was, and still is, in half-pay under your Majesty, and the said other officers, having highly contemned your Majesty's royal orders aforesaid, and treated the same with great indignity and want of respect and duty; and the said Mr. Horne having grossly insulted and abused the person who served the same; and besides, the said governor and officers having actually disobeyed your Majesty's said orders, and not returned any answer whatever in five months time after service, your petitioners conceived themselves indispensibly bound in duty humbly to lay the said matter before your most gracious Majesty in a second petition for that purpose, which was presented to your Majesty in council upon the 1st of Feb. 1722.

" That both your petitioners' said former petitions coming on to be heard before their late Excellencies the Lords Justices in council, upon the 18th of July 1723, their Excellencies were pleased to order, that your petitioners' first petition of appeal should be dismissed, in regard the same ought to have been made in the first instance to the Earl of Derby, as Lord of the isle, from whom it would regularly have come before your Majesty. But their Excellencies were pleased to respite the second petition relating to the contempts for future consideration.

" That your petitioners hereupon went down purposely into Lancashire, and upon the 31st of July 1723, humbly tendered their appeal to the Right Honourable the Earl of Derby, who then, and at several times after, did not think fit to receive or hear the same, or even to permit your petitioners to have access to his Lordship; and whose officers demanded and insisted on extravagant bonds of Five Hundred Pounds sterling from your petitioners, to be

be forfeited if your petitioners should not prevail in and make good their appeal; which demand (unreasonable as it was) your petitioners offered to comply with, so as they might but get their appeal received. Although at the same time your petitioners could not but represent that such bonds tended manifestly to obstruct the course of justice, and to prevent your Majesty's royal prerogative of receiving appeals, as well as the subjects' right of laying their grievances humbly before your Majesty as the last resort for justice.

“ But all your petitioners' endeavours and attendance since July 1723, proving ineffectual to get their appeal received by the said Earl of Derby, your petitioners (to whom such long attendance and the expences consequent thereon were insupportable) were of necessity constrained to present a third humble petition to their late Excellencies the Lords Justices in council on the 5th of December 1723, setting forth the several applications that had been made to the said Earl of Derby, and the difficulties they laboured under. Which third petition, together with the said Earl of Derby's answer thereto, having been referred to your Majesty's attorney and solicitor-general, the said Earl by his council, and your petitioners, have been heard thereon; and your petitioners humbly apprehend, that the report of your Majesty's attorney and solicitor-general upon the said reference, may be now laid before your Majesty in council, and may wait your Majesty's gracious and royal determination.

“ That your petitioners having pursued all methods in their power to have their said appeal received by the said Earl of Derby, and he entirely declining the same, your petitioners do most humbly implore your Majesty's

Majesty's justice and goodness, and do hereby with all imaginable duty appeal to your most sacred Majesty in council, from all the said writings or orders of the said Messrs. Horne, Rowe, Sedden, M'ylrea, and Moore, in the premises, and all the consequences thereof.

“ And forasmuch as your petitioners are advised that their several proceedings, complained of by the said Daniel M'ylrea junior, were in matters purely spiritual, and within the cognizance of the ecclesiastical court in the said Isle of Man, agreeable to the law there, and that if your petitioners had erred in their judgments, yet no appeals were or could have been made to the said five officers, much less did any such unusual and unheard-of criminal prosecution lie against your petitioners.

“ And the said Daniel M'ylrea junior was not any way warranted or qualified either by his oath or office to impeach your petitioners in the manner aforesaid. And in regard that the said five officers had no authority or jurisdiction to proceed upon such a charge, and to fine and imprison your petitioners. And moreover, that the requiring your petitioners to retract and cancel judicial proceedings between party and party upon the registry, as well as several other matters contained in the said writings or orders, were, as your petitioners humbly conceive, highly wrong and irregular, and very grievous and oppressive to your petitioners. And in regard that the said five officers, by their contempt and disobedience to your Majesty's said orders, delayed your petitioners then five months; and that your petitioners, since July last, have been again delayed by the not receiving your petitioners then appeal to the said Earl of Derby, and have been put to most grievous expences.

“ Your petitioners most humbly beseech your Majesty, that you will be graciously pleased to appoint a short day for hearing and finally determining this your petitioners’ appeal, and also your petitioners’ said second petition relating to the contempts, which was reserved as aforesaid, with summons for said Daniel M’ylrea junior, Alexander Horne, John Rowe, William Sedden, Daniel M’ylrea senior, and Charles Moore, to attend the same; and that thereupon all the said orders or writings of the 9th and 10th of Feb. 1721, and of the 20th, 25th, 27th, and 28th of June 1722, with all manner of proceedings in the said isle thereupon, may be entirely reversed and set aside, and declared illegal and void:

“ That the said fines, with interest for the same, may be immediately restored to your petitioners:

“ That the said chapel in Castle-town may be forthwith opened:

“ That the said five officers may be exemplarily censured and punished for their high contempt and disobedience of your Majesty’s royal authority; and their cruel and vexatious proceedings against your petitioners reversed:

“ That the said five officers may satisfy and pay to your petitioners all their charges and expences, and that of their witnesses, (from the time your petitioners were first imprisoned) as well in the prosecution of this business, as in their journies hither, or any other way whatsoever thereunto relating, and may give security here, that all your Majesty’s orders in this business shall be fully executed in the island, as was required by order in council in another case relating to the said Isle of Man:

“ That your Majesty will be graciously pleased to grant your petitioners your royal protection and indemnity,

indemnity, in respect of their long absence from the island in attending this affair:

“ And that your petitioners may have all such other effectual relief and redress in the premises, as to your Majesty in your royal wisdom and justice shall seem meet.

“ And your petitioners, as in all duty bound, shall ever pray, &c.”

“ A true copy of the petition.

“ TEMPLE STANYAN.”

The Clergy's Acknowledgment (in Convocation) of the Bishop's care in collecting the Improvements.

“ At Bishop's-Court, June 2, 1726.

“ We the clergy of the diocese of Man, in convocation assembled, being very sensible of the great care, trouble, and fidelity, of our Right Reverend Diocesan the Lord Bishop in settling the Improvements, and receiving the money due for the same, and paying it to us; do, with the utmost humility and gratitude, acknowledge this favour; and do also submissively beseech his Lordship to accept this our sincere and publick acknowledgment of his Lordship's management of an affair so conducive to our subsistence.

Hen. Allen,
Wm. Bridson,
John Quayle,
John Woods,
Jo. Cosnahan,
Edw. Moore,
Matthias Curghey,

Wm. Walker,
Jo. Curghey,
Rob. Parr,
Matth. Curghey,
J. Woods,
Wm. Gell,
Jo. Christian.

“ Copia vera,
J. Woods, Reg. Episc.”

Papers

*Papers relating to the Fund for Clergymen's
Widows, &c.*

" Lib. Convoc. 1731.

INSULA MONÆ.

" Bishop's Court, August 6, 1731.

" Whereas my Father was pleased to give One Hundred Pounds towards raising a fund for the perpetual use of desolate widows and children of the clergy of this isle; and being very desirous to forward so good a design, I applied to some of my friends, and received the following sums; namely, from Madam Levintz, widow of the late Lord Bishop of this isle, Fifty Pounds; from Sir John Phillips, bart. Thirty Pounds British currency; as also from Madam Crowe, relict of the late Right Reverend the Lord Bishop of Cloyne, the sum of One Hundred Pounds Irish value. These sums being lodged in my hands for the above-mentioned use, I do desire my Father, the Right Reverend the Lord Bishop of this isle, to lay out these and such other sums as may hereafter be given in some secure fund in England; and that he would also dispose of the interest arising from the same as it shall become due, to such person or persons as he shall think the most proper objects of this charity. And I also beg that he would be pleased to nominate and appoint such trustees, in whose hands he shall think this charity will be most securely lodged and faithfully distributed after his death. And I do by these presents, as far as I am concerned, make over the entire and sole disposal of the above-mentioned sums to my father, as also the power of nominating trustees for the same. As witness my hand, the day and year above-written.

" THOMAS WILSON."

Additional

Additional Rules and Orders to be observed by the Trustees of the Fund established for the Benefit of the Clergymen's Widows and Children in the Isle of Man.

“ That the present Bishop of Sodor and Man be requested to accept of being head of the Trust, by what description or title his Lordship shall think most honourable to his own dignity and the good of the trust.

“ That the Rev. Mr. Ewan Christian, vicar of Kirk-Patrick, be appointed trustee, agent, or secretary of the said trust for his life, with such an allowance for his trouble as the major part of the trustees shall think reasonable and proper:

“ That there shall be a commemoration sermon preached annually at Kirk-Michael church the Sunday after the distribution of the said charity, and that by rotation as the Lord Bishop shall direct; and that One Guinea shall be paid to the preacher; and that at the same time shall be publickly read, the orders and regulations of the said charity, and the distribution of it:

“ That the widow or widows of clergymen for the future, who have for their respective lives Ten Pounds British per annum, shall not be entitled to any share arising from this fund, unless they should be afflicted with any long and painful illness, and then at the discretion of the major part of the trustees at their annual meeting; and that each widow shall, if required, make oath of the premises before she receives her respective dividend,—as distressed widows only are meant to be relieved by this charity:

“ That an attested copy be fairly written on parchment of the late Duke of Athol's conveyance of a
third

third of the tithes of Kirk-Michael to Dr. Wilson, and Dr. Wilson's assignment of it, and the orders and directions how it shall be disposed of:

“ That the said parchment be framed, and hung up in the chancel of Kirk-Michael, as the Bishop shall direct:

“ Lastly; that whatever money shall be sent to the trustees of this charity shall be laid out on land security in the Isle of Man, and the annual interest be appropriated for the further support and education of the children of the clergy of the Isle of Man, as the major part of the trustees shall direct, over and above what is before directed in the deed of trust.

“ Given under my hand and seal this tenth day of October 1780.

THO. WILSON.

“ *Alfred-House, Bath, Somersetshire.*

“ Witnesses, R. Hippley, C. Cruttwell.”



CHARACTER

CHARACTER
OF
BISHOP HILDESLEY.

BISHOP WILSON was succeeded, and worthily so, by Dr. Mark Hildesley; who made it the great and invariable rule of his conduct through his whole episcopate, to tread as nearly as possible in the steps of his excellent predecessor, tho' he often lamented his inferiority, and the peculiarity of his situation, in immediately following a man so remarkable for his piety and charity.

Dr. Hildesley was born at Marston in the county of Kent, in the year 1698, and had his education at the Charter-house; from whence, at the age of nineteen, he was removed to Trinity college, Cambridge, of which college he was elected a fellow in October 1723.

In February 1724-5, he was appointed preacher at Whitehall, by Dr. Gibson, bishop of London; in October 1735, he was presented to the rectory of Holwell in Bedfordshire; and on the 27th of April 1755, he was consecrated Bishop of Man, being installed at St. Germain's on the 6th of Aug. following.^a

^a At the desire of the Duke of Athol, Dr. Hildesley was nominated by the whole body of the English bishops, as a person worthy of wearing the mitre which Bishop Wilson by his virtues had so adorned.—ROBERTSON.

On his coming to the diocese, he undertook the arduous task of getting the scriptures translated and printed in the Manks language; —a work which had been begun by Bishop Wilson, who at his own expence had printed the Gospel of St. Matthew, and had prepared the other Evangelists and the Acts of the Apostles for the press.

Impressed with the deepest solicitude and concern for the spiritual welfare of the flock committed to his care,^b his Lordship could have no rest till he had accomplished this glorious work, which he at last did, by the divine blessing on his endeavours, and successful application to the Society for promoting Christian Knowledge, together with the aid of many persons of eminence and distinction, who were pleased to patronize the undertaking. Dr. Wilson sent him the first twenty guineas, and greatly assisted the work by giving up such parts as had been printed or translated by his father.

At first he only printed the New Testament, the Common-Prayer, the Christian Monitor, Lewis's Catechism, and Bishop Wilson's Form of Prayer for the Herring Fishery; but the benefactions coming in beyond his expectations, he was encouraged to set on foot a translation of the Old Testament entire, which,

^b He established a charity-school at Kirk-Michael.

with the assistance of his clergy, he also happily accomplished. The clergy of the island were particularly active in this good work, apportioning out their several parts, which they finished with zeal and judgment.

Dr. Hildesley had this work so much at heart, that he often said, "He only wished to live to see it finished, and then he should be happy die when he would." He received the last part of the Bible on Saturday the 28th of November 1772, and emphatically sung his *Nunc Dimittis* in the presence of his family; and next day in the evening, after family prayers, he preached a lecture on the uncertainty of human life, how many instances were constantly happening in which people were deprived of their senses in a moment: thus, in a prophetic manner, foretelling his own death; for on Monday, after dining cheerfully at Bishop's-Court with his family and one of his clergy, he was seized with a stroke of the palsy, which in a moment deprived him of his senses; and in this situation he remained till the Monday following, when he died in the 17th year of his consecration, and was buried with his wife, under a black marble monument, by the side of Bishop Wilson—agreeable to his own desire—that he might be united in death with that man, whose example he had endeavoured to imitate while living.

*An Elegy on the much-lamented Death of the
Right Reverend Father in God, Thomas Lord
Bishop of Sodor and Man.*

[By a Gentlewoman of the Isle of Man.]

A Chilling damp invades my trembling heart,
Steals through each vein, and sickens ev'ry
part!

The morning weeps, and wears a fullen face;
Sure Nature feels some sudden sad distress.
Dejected looks, and deep-corroding care,
Display the sable ensigns of despair.
What mean these dire presages?—Hark, the bell!
It sounds a solemn, slow-departing knell.
Ah! hold, my boding heart—Is SODOR dead?
Is *Mona's* guardian-angel from her fled?
Yes: his pure active soul has ta'en its flight
From these dark regions to the realms of light;
There tunes his voice with Angels' sacred strains,
And soars sublime above the lucid plains.

Ah! hapless *Mona!* long shalt thou lament
Thy parent, patriot, prelate, from thee rent.
No balmy hope remains to heal thy wound,
That such a pastor may again be found.
Revolving suns shall light a thousand years,
Ere such a phœnix in the world appears.

Weep on, ye helpless Orphans, now you may;
He's gone—who us'd to wipe your tears away.
And you, pale sons of Penury, deplore
The liberal hand that gave you all his store;
And thought his ALL too little to be given,
For he laid up no treasure—but in Heaven.
For you the yellow harvest crown'd his field;
To you his snowy flocks their fleeces yield:

With

With undissembled sorrow you will mourn;
 Till now you ne'er were wretched nor forlorn.
 To all degrees his swift compassion flew;
 Their soul's physician, and their body's too.
 For his benevolence was unconfined;
 All shar'd th' immortal treasures of his mind:—
 An universal friend to all mankind. }

Oh, *Bishop's-Court!* Now at thy hallow'd gate
 No hospitable harbinger doth wait,
 To welcome in the tired hungry guest,
 Where elegance and temperance crown'd the feast.
 FIFTY-EIGHT autumns his paternal hand
 The crozier held in this late happy land.

Tell me, ye learned, what enraptur'd flight
 Can wing its way to his superior height?
 His merit would exhaust the florid store
 Of elocution, and make rhetorick poor.
 His learn'd and pious Works demonstrate best
 What holy ardour glow'd within his breast;
 Diffusing round the globe its radiant beam,
 Remotest *India* blest the sacred flame.
 His reverend looks had sweetness that might win
 Obdurate sinners from their darling sin;
 Inspiring virtue with emphatic grace,
 We saw her lovely image in his face.
 When he declaim'd, vice hung its guilty head;
 Before him ignorance and error fled.
 Divine persuasion dwelt upon his tongue,
 Dispensing wisdom to th' admiring throng,
 With so much energy, such heavenly art,
 He drew compunction from the hardest heart.
 With sanctity of manners richly fraught,
 His life evinc'd the doctrine that he taught;
 A venerable life, of NINETY ODD,
 Spent in the fervent service of his GOD.

Away,

Away, fond heralds, with your mouldering praise,
 His glorious deeds his monument shall raise.
 T' illustrate latest time his fame shall live;
 To worlds unborn a bright example give.
 So long her Patriarch shall *Mona* mourn;
 The best that ever mitre did adorn.

On the Death of BISHOP WILSON.

By Dr. COOPER, of Chester.

His saltem accumulem donis, et fungar inani
 Munere.

A DIEU, most worthy Prelate, now releas'd
 From mortal toils! Thou, whom indulgent
 Heaven
 Lent us so long, (if long in life can be)
 Who well, attentive, faithfully hast watch'd
 Thy little sea-girt See, contented there
 Still to remain devoted to thy charge.
 Thy care the hungry fed, the naked cloth'd,
 Reliev'd the friendless orphan in his want,
 And caus'd the widow's heart to sing for joy.
 The ear which heard thee blest'd thee, and the eye
 That saw thee sparkled with all grateful beams.
 Each day, each hour, still properly employ'd,
 Shone with the merit of thy pious deeds.
 Thy task 's discharg'd, mature for Heaven, thou'rt
 gone,
 Antient thyself, to th' Antient of all days:
 There in a moment, glorious meed! thy staff
 Episcopal and rochet are exchang'd
 For dazzling robes, and a triumphant palm.

An

*An ODE to the Memory of the Right Rev. THOMAS
WILSON, Lord Bishop of Sodor and Man.*

By the Rev. W. TASKER, A. B.*

Inscribed to the Rev. Thomas Wilson, D. D.

Prebendary of Westminster.

I.

NO:—I invoke not thee, AONIAN MAID!
Though duly priz'd and exquisitely fair;
Though Phœbus' laurel grace thy flowing hair:
Nor call thy virgin sisters to my aid.
Above their fabled shades, my thoughts aspire
To where URANIA strikes th' immortal string;
Oh, might I but at distance hear, and bring,
With feeble voice adapted to my lyre,
Some scatter'd notes of her's from that celestial choir!

II.

Not war alone demands my lays,
Nor heroes, whom their country's plaudits raise
High in the temple of renown;
Each milder virtue, where it lies
Shunning the glare of day, with piercing eyes
Truth sees delighted; and inspires the Muse,
Diffusing round ethereal dews,
With freshest wreath the Brow of Worth to crown.

III.

Since the bright star of Gospel light
Shone through the cloud of Gothic night,
And with celestial radiance deign'd to smile
On Britain's happy isle;
Since mitred Prelates at the spotless shrine
Of true religion bow'd the knee,
And pale-ey'd superstition fled;

* Translator of Select Odes of Pindar, and Author of an Ode to
the Warlike Genius of Britain, and many other ingenious Poems.

Where

Where did the mitre's lustre fairer shine,
 (Meekness attempering dignity)
 Than when with rays divine encircling WILSON'S
 head?

IV.

E'en from his earlier years,
 Rising above the grosser spheres,
 To human science' perishable lore,
 He join'd celestial wisdom's copious store:
 Though born of high illustrious line,
 Descendant of the Palatine;
 Though he drew his ancient blood
 From the bold undaunted flood
 That boil'd in Norman William's fiery breast;
 The crossier'd Shepherd, unallied
 To the stern Conqueror's tyrant pride,
 With more refin'd and softer nature bless'd,
 Affliction's drooping sons caress'd,
 Rais'd up the children of despair:
 Where had pierc'd corrosive care,
 Where pain and penury had fix'd their dart,
 He o'er the wounds the genial balm bestow'd,
 While forth the milk of human kindness flow'd,
 An healing stream, warm from his inmost heart!

V.

" While CONTENT my path illumines,
 " Far hence Ambition stretch thy plumes!
 " Hence Lucre's base desire!" he cries:
 " But Thou, conversing with the skies,
 " In robes of white, unblemish'd FAITH, appear!
 " Let Angel PIETY be near!
 " And on *Monæda's* rugged land
 " Let CHARITY complacent stand,—
 " Essential grace of heavenly birth,
 " Pattern of godlike worth on earth;—

" Her

" Her many-colour'd wing unfold,
 " The shivering pilgrim rescue from the cold,
 " Bid hunger feed, and modest want be bold!
 " Oh! teach me thus to imitate the plan
 " Of DEITY himself transform'd to man!

VI.

Nor vain his prayer: For from their bright abode,
 Cherubic PIETY appear'd,
 And spotless-cinctur'd FAITH her forehead rear'd,
 And loveliest CHARITY before him stood:
 They came, and on *Monæda's* sea-beat shore
 Want of its sting beguil'd,
 While pining hunger smil'd;
 The CHRISTIAN GRACES throng'd his dome
 around,
 BENEVOLENCE her liberal zone unbound,
 And open'd wide to all his hospitable door.

VII.

By Thee, O WILSON, check'd, impell'd, refin'd,
 Was form'd young STANLEY's generous mind:
 Thy fostering hand the noble youth
 Conducted through the paths of truth
 To Virtue's towering height,
 (Whence beams her radiant light)
 Tutor'd by Thee, to climb the arduous steeps of
 fame,
 His bosom caught the kindred flame;
 By Thee with noblest sentiments inspir'd;
 By Thee with patriot emulation fir'd,
 With talents that a sinking state might save;
 But to its fatal aim, how true!
 Unseen the mortal arrow flew,
 And sunk the work of wisdom to an early grave.

VIII. Why

VIII.

Why fainter 'glows poetic fire?
 Why jars with dissonance the lyre?
 I see the blush of shame arise
 Upon the ethereal Muse's cheek;
 From holy Truth's indignant eyes
 I see the flash of anger break.—

Where were ye, Powers Angelic! say,
 Where from your sacred office did ye stray,
 When Oppression's iron rod
 Dar'd to afflict—the Man of God?
 If Innocence itself must feel
 The rack of Persecution's wheel;
 If woe and sufferings be her dower,
 Who shall escape the giant hand of power?

IX.

Or say, bright Essences above!
 Is such the hard condition of our birth?
 Thus do ye try the Saints on earth,
 Thus with Affliction's touchstone—Virtue prove,
 That from her fiery trial she may brighter shine,
 Exalting Human Nature to Divine?

X.

So WILSON shone. The mists of dark disgrace,
 Rais'd envious to o'ershade his face,
 Flew, like some night-born vapour's floating stream,
 Before the solar warmth and strong meridian beam.
 Mazy, but just, are all the ways of Heaven!
 Though often merit seem to shrink aghast,
 Expos'd to Fate's tempestuous blast;
 Yet on its head, e'en in this world below,
 From Heav'n's high King, superior blessings flow.

To

To thee, pure subject of my song, were given
 His choicest favours! Thine were length of years,
 Each joy which self-applauding conscience bears;
 Reflection's golden-imag'd train,
 Which banish every mental pain,
 While in pity to frail man,
 By thy example taught and precepts sage,
 To Thee was stretch'd life's narrow span,
 Protracted to a Patriarch's age.

XI.

At placid eye, e'en like the gently-setting sun,
 Thy finish'd course of earthly pilgrimage was run;
 When like a ripen'd sheaf of corn,
 Mature in heavenly works, thou to thy grave wast
 borne;
 Destin'd completion of thy birth,
 Thy mortal part mix'd with its parent earth.—

Though dead the Man, no death his Works shall
 find,
 But in the living page inspire mankind:
 Celestial Truth shall from his ashes rise,
 On JESSE's sacred branch aspiring to the skies.



ODE on the Isle of Man; inscribed to the Memory
of BISHOP WILSON.

By a YOUNG GENTLEMAN.^a

ARGUMENT.]—The Poet begins with a Romantic Description of Druidism, and traces back, in fancy, the Scenes of Antiquity. He laments the Fall of Antient Castles, the Abolition of Druid Ceremonies, and the Ruins of Pagan Temples. But his Strain of Enthusiasm is interrupted by the Appearance of a CHERUB in the Clouds, who reprobates his idle Warblings; and takes occasion to display the Superiority of Christianity to Paganism, by contrasting the Cruelty of Druidism with the Benevolence of the Gospel.—He then descants on the Virtues of the late *Bishop Wilson*; and exhibits, in that truly amiable Character, the Christian Graces in their full perfection.

I.

AS erst my steps in fancy stray'd,
Where MONA cloth'd with many a shade
O'erbrows the westering wave,
Sudden appear'd, in Fairy maze,
The pictur'd forms of other days,
And soft to Memory's eye their transient colours
gave.

II.

And “ ah! ye fleeting shapes, (I cried)
“ Amidst these glooms in pity glide;
“ For here ye joy'd to rove
“ In elder times, when mystick strains
“ Ecchoed through consecrated fanes,
“ And rites of magick charm'd the reverential grove.

^a The Rev. Mr. Polwhele.

III.

“ Oh! by your wands of vervain blue,
“ Of power to chase with purging dew
“ The vapoury mists away!
“ And by the deep-incavern’d chest,
“ Where lies *Belinus*’ charmed vest,
“ Again, ye Druid tribes! your awful forms dis-
“ play.

IV.

“ Who now, while memory views in tears
“ The curtain’d scene of former years,
“ Shall guard these magick rocks;
“ Where *Genii* oft, on sounding wings,
“ Flutter’d at evening o’er the springs
“ That lav’d the wreathing roots of yon fantastick
“ oaks?

V.

“ Who now shall join the minstrel’s lay,
“ When glitter to the full moon’s ray
“ Their high-strung harps of gold?
“ Or who survey the sweeping pall
“ Of bards amid the emblazon’d hall,
“ The Druids’ floating pomp, and hoary Seers of
“ old?

VI.

“ Who now, where stain’d with sacred blood,
“ The central oak o’ertops the wood,
“ Shall see the victim laid;
“ As midnight stills the specter’d vale,
“ All on the shrine aghast and pale,
“ And *Flamens* brandish wide the lightning of the
“ blade?

VII. Ah!

VII.

" Ah! these from MONA vanish'd long,
 " Scarce live amid the flights of song,
 " The Poet's breast to warm!
 " And e'en from Fancy's eagle eye
 " The soul-entrancing visions fly,
 " Each Druid sinks away, and fades each fairy
 " form!

VIII.

" Yet where the lurid night-shade blooms—
 " Within some ruin's awful glooms,
 " The musing poet steals;
 " Oft as he marks the Druid graves,
 " And crumbling piles, his bosom heaves
 " With thoughts of antient days,—and pleasing
 " horror feels!"

IX.

Thus whilst the Muses taught to glow
 The spirit of elegiack woe,
 Soft melting o'er my breast!
 Instant along the shadowy way
 Shot a full stream of brighter day,
 And from an opening cloud a CHERUB shone con-
 fest!

X.

" Suppress, fond youth! th' unhallow'd strain,
 (The Cherub cried) " ne'er thus profane
 " These groves with Pagan sighs!
 " Rejoice that now no more th' abodes
 " Of Druids and their fabled Gods,
 " Rear'd vainly by the hand of Superstition, rise!

xi. What

XI.

“What! Dost thou mourn the vanish’d rite,
“That gave to horror the pale night,
“And shook the blasted wood;
“While, as the victim’s dying cries
“Announc’d the human sacrifice,
“Scar’d at th’ infernal scene, the moon went down
“in blood?

XII.

“No! let the star, whose orient ray
“Those Druid orgies beam’d away,
“Thy lov’d attention claim!
“No! let the Gospel-light inspire
“(Far purer than a Poet’s fire)
“Thy fiction-purged soul with true religion’s
“flame!

XIII.

“No;—call with ardour to thine aid
“A WILSON’s venerable shade!
“Oh, bid thy raptur’d mind,
“Full of the blest idea, soar
“To heavenly regions, and adore
“The gracious Power that gave a WILSON to
“mankind.

XIV.

“Prophetick we survey’d the morn,
“Whose smiles proclaim’d a WILSON born;
“And Angels hail’d his birth:
“Inspir’d with more than Cherub’s joys,
“We saw the ‘Man of God’ arise,
“And, like another Saviour, bless the sons of
earth!

xv. “With

XV.

" With joy look round this little isle,
 " And see the genial virtues smile
 " The Christian planted here!
 " 'Twas his, where pain had fix'd the dart,
 " To heal with lenient balm the smart;—
 " From penury's pale eye, 'twas his to wipe the
 " tear!

XVI.

" With more than all a Shepherd's care,
 " He rais'd the Children of Despair,
 " By conscious guilt oppress'd;
 " He bade Repentance ease the load—
 " Point to the bosom of their God,
 " And guide their fainting souls into the realms
 " of rest!

XVII.

" His flock with undissembled air
 " Gather'd around, a smile to share,
 " Benevolently warm!
 " And, as by miracle, they thought
 " A portion of his worth they caught
 " If haply veil'd beneath the shadow of his form!

XVIII.

" Thus flow'd in joy full many a year,
 " While Charity and Meekness near
 " Illum'd his faint-like face!
 " Yet Dignity her lustre shed
 " Around the Prelate's mitred head,
 " And o'er Benevolence diffus'd peculiar grace!

XIX. " But

XIX.

" But oh! the sad reverse of fate,
 " That neither spares the good nor great,
 " Not e'en can Cherubs paint!
 " Lo! ENVY, brooding o'er the scene,
 " Dash'd with a cloud the bright serene,
 " And bore to RUSHIN's^b walls the persecuted Saint!

XX.

" There, as immur'd the good man lay,
 " Awhile to tyranny a prey,
 " Sat Patience with calm eye!
 " And there too Faith, who gives to flow,
 " Oh Innocence! thy robe of snow,
 " Op'd through the vale of tears a vista to the sky.

XXI.

" But, WILSON! like a shadow flew
 " The storm, which Envy sought to brew
 " Around thy holy head!
 " Soon thy fair orb resum'd its light,
 " And grew more beautifully bright,
 " As chac'd by Truth away the murky darkness fled.

XXII.

" At length, dear Saint, thy journey run,
 " With placid close, thy evening fun,
 " On Friendship's trembling tear,
 " Glanc'd its last beams—and sunk away—
 " But rose to everlasting day,
 " And NOW IN GLORY GILDS THE SERAPH'S HAP-
 " PIER SPHERE!"

^b Castle-Rushin, where the Bishop was imprisoned.

CHARACTER OF BISHOP WILSON,

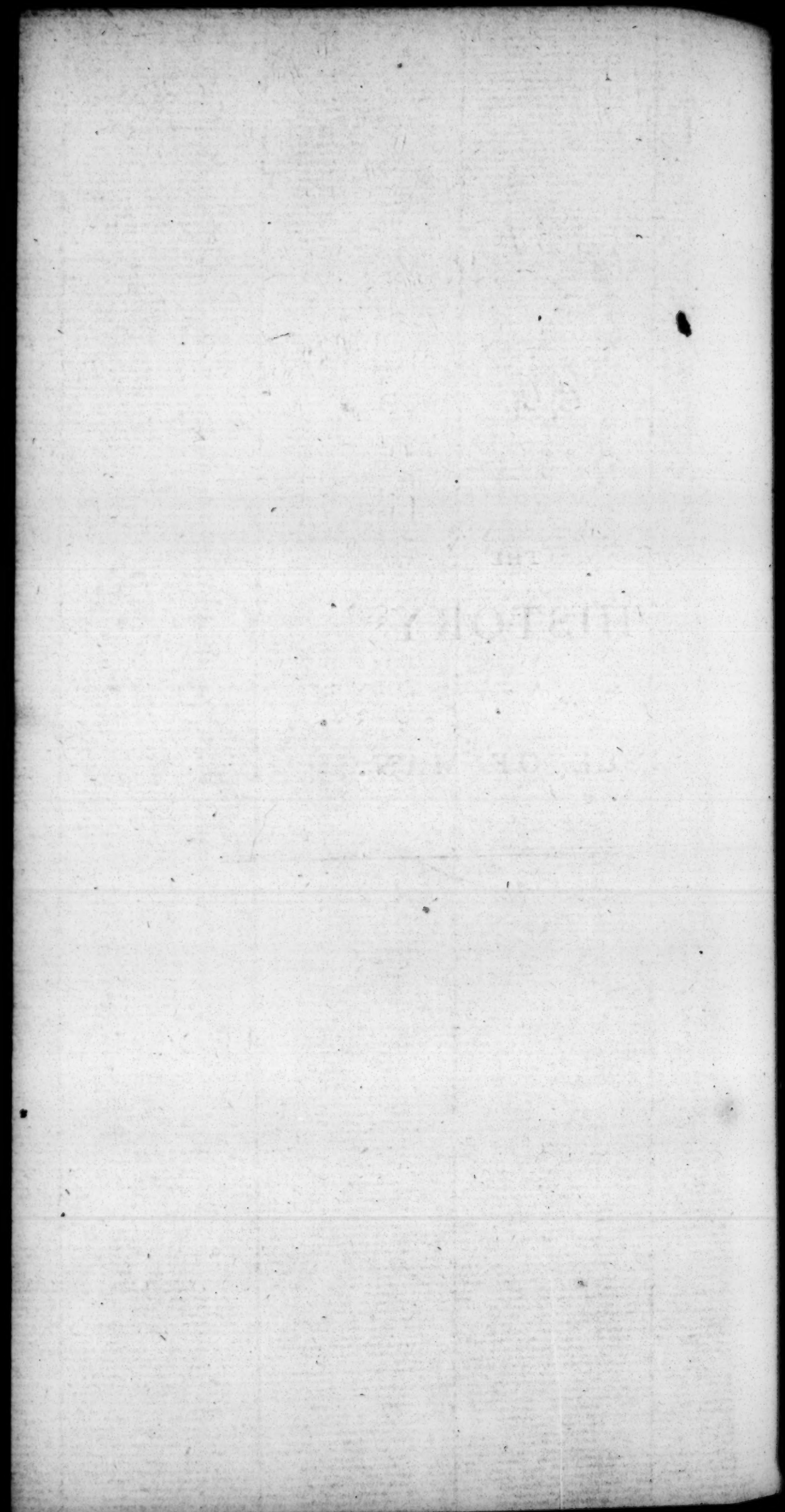
FROM MR. ROBERTSON'S

'TOUR THROUGH THE ISLE OF MAN.'

VENERABLE in his aspect, meek in his deportment, his face illumined with benignity, and his heart glowing with piety, like his divine Master, 'he went about doing good.' With the pride and avarice of prelacy he was totally unacquainted. His palace was a temple of charity. Hospitality stood at his gate, and invited the stranger and beggar to a plentiful repast. The day he devoted to benevolence, and the night to piety. His revenues were dedicated to the poor and needy. And not contented with relieving the wants, or mitigating the woes of mankind, he was solicitous, by his precept and example, to conduct his little flock to the kingdom of heaven. He died in the ninety-second year of his age, justly revered and lamented by the whole Island: while his grave was watered with the tears of those whom his bounty had supported, his benignity had gladdened, or his eloquent piety had 'turned unto righteousness.' Even to this day, many of the inhabitants of the island never hear his name mentioned, but the tears of gratitude insensibly swell into their eyes, and their faltering tongue blesses the memory of their pious and venerable benefactor.



THE
HISTORY
OF THE
ISLE OF MAN.



CENTRAL

ALL INFORMATION CONTAINED HEREIN IS UNCLASSIFIED

For his loyalty
at Bataan in
and during the
last days of the
war.

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On Jan. 1, 1900, the population of the city was 10,000.

1944

Second Edition

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GENEALOGY OF THE H SO FAR AS RELATES TO THE SEPARATION OF THE

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who succeeded
him,

EDWARD
Died with
Issue.

Had Issue by HELENA RUPA, a German Lady

WILLIAM,
who
succeeded,

ROBERT,
Died without
Issue.

JAMES,
The last Earl
of Derby,

CHARLES,
Died with
Issue.

Had Issue by THOMAS ELIZ. Daughter of
Earl of Ossory,

Had Issue by MARY, Daughter
sole Heir to Sir WILLIAM
MORLEY of Halmaccar,

One Son,
who died with-
out Issue.

HENRIETTA,

ELIZABETH,
Died without
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One Son,
who died with-
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Earl of Anglesea,

By JOHN Lord ASHBURNHAM,
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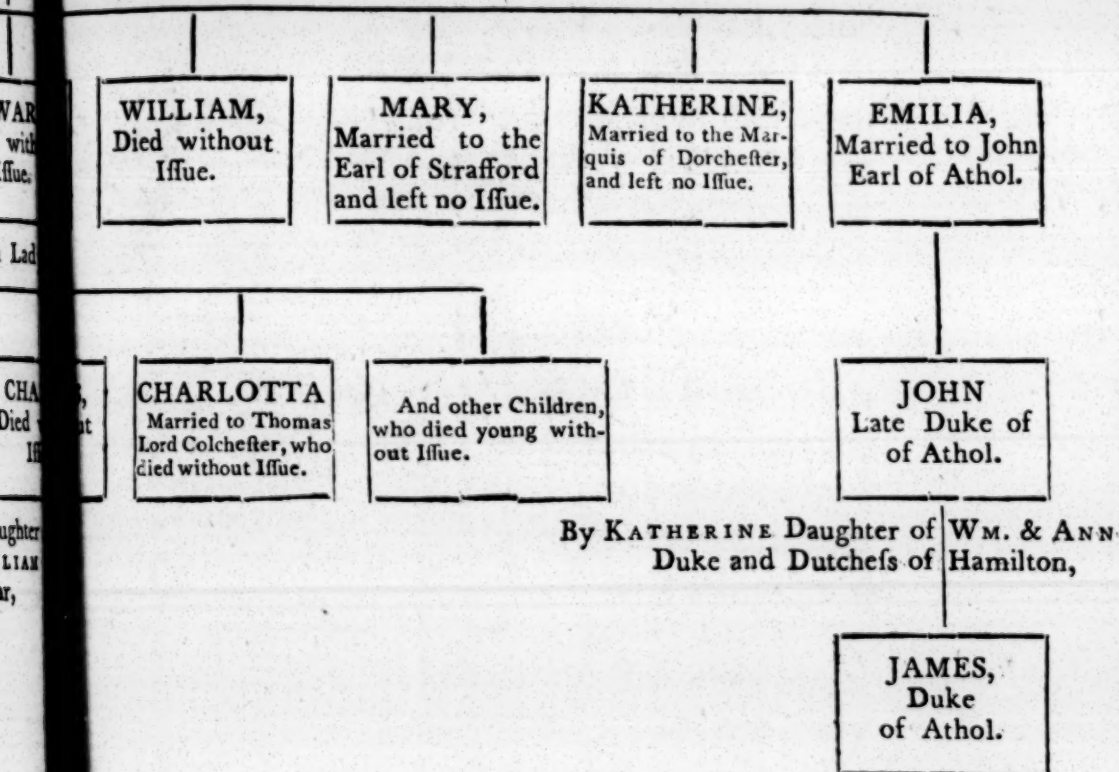
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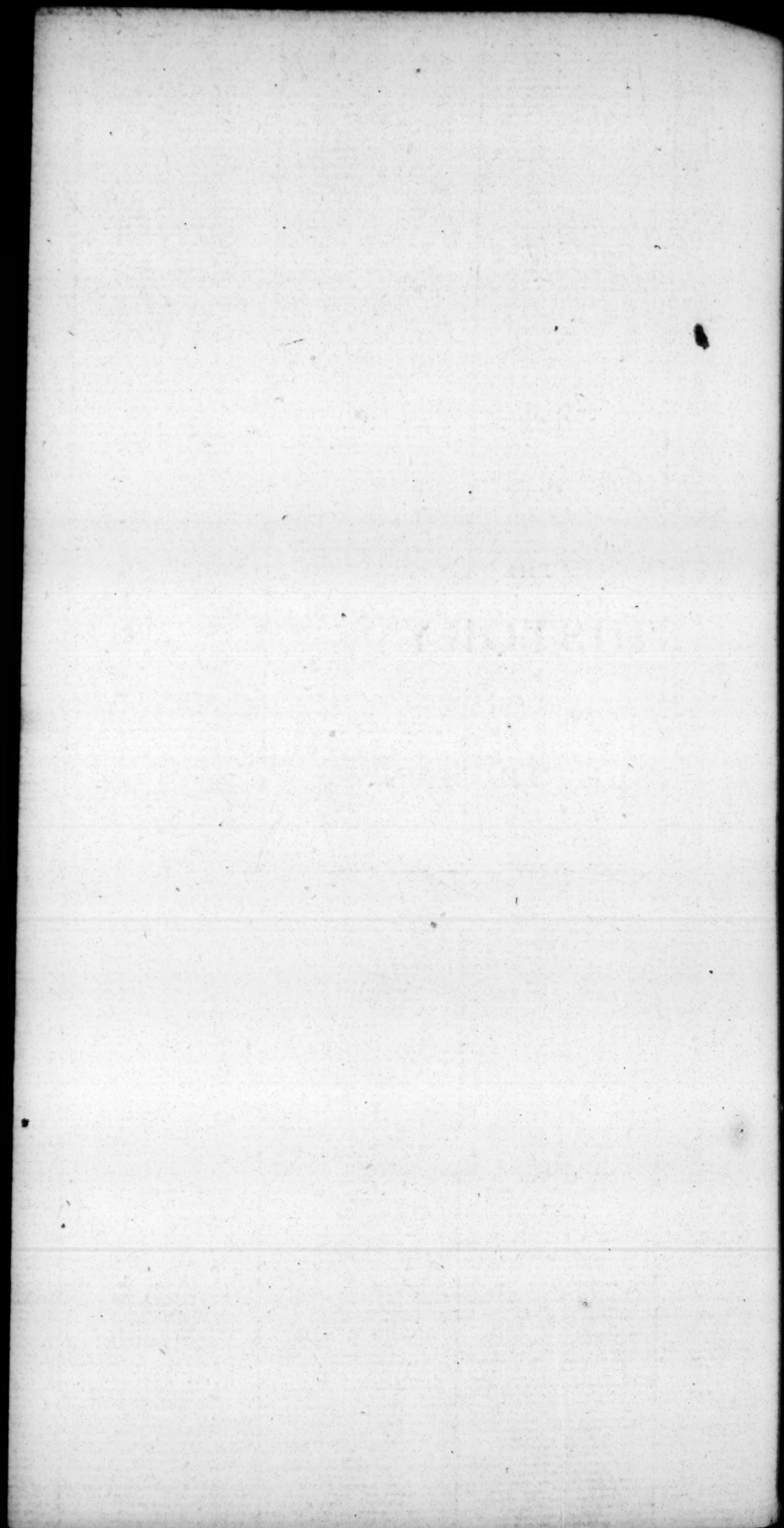
One Daughter
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HOUSE OF ATHOL, OR THE ISLE OF MAN FROM THE DERBY FAMILY.

STANGE,
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THE
HISTORY
OF THE
ISLE OF MAN.

THE Isle of Man, very probably, had the name it goes by now from the Saxon word *MANG*, among, as lying almost at an equal distance between the kingdoms of England, Scotland, Ireland, and Wales; hence it is, that the neighbouring nations use the expressions *Mancks-men*, *Mancks-language*, &c.

EXTENT AND SITUATION.

The extent and situation of this island is from north to south rather more than thirty miles in length; not above fifteen broad in the widest, nor above eight in the narrowest part. Bishop's-Court, which is near the middle of the island, lies in the 54th degree 16 minutes of northern latitude. It lies so exactly in the chops of the channel that runs between Scotland and Ireland, that if this island did not very much break the force of the tides and westerly winds, it might be much worse for that part of England which lies opposite to it.

SOIL.

The soil in this, as in most other places, is very different. The lime-stone ground to the south is as good as can be desired. The mountains are cold,
and

and consequently less fruitful, here as well as elsewhere. The vallies betwixt them afford as good pasture, hay, and corn, as in most other places. Toward the north indeed, there is a dry, barren, sandy earth, but then this might, and no doubt in time will be helped, when once the husbandman comes to know the value of marle, (of which there is good store in the northern parishes) and can be persuaded to make use of it, which yet he is not willing to do; finding the improvements made by liming the ground to yield a present great advantage, with less charge than that of marling.

CURRAGH.

A large tract of land, called the *Curragh*, runs the breadth of the isle betwixt Ballaugh and Ramsea. It was formerly a bog, but since it has been drained, it is one of the richest parts of the island; and though the peat is six, eight, or ten feet deep, yet by husbandry and burning they have got a surface which will bear the plough. And the same place supplies the neighbourhood both with bread and fuel. In this place have been found very large trees of oak and fir, some two feet and a half in diameter, and forty feet long, supposed by the inhabitants to have lain here since the deluge. The oaks and firs do not lie promiscuously; but where there is plenty of one sort, there are generally few or none of the other.

In some places of this tract, there is a remarkable layer of peat for some miles together, of two or three feet thick, under a layer of gravel, clay, or earth, two, three, and even four feet thick.

MOUNTAINS.

A high ridge of mountains runs almost the length of the island, which supply the inhabitants quite round

round with water and fire. Abundance of little rivulets and springs of excellent water (by the sides of which the inhabitants for the most part build their houses) run hence to the sea, and the sides of the mountains are stored with heath, and an excellent peat for fuel. The highest of these mountains is called *Snafield*; its height, as taken by an exact barometer, being about five hundred and eighty yards; the mercury subsiding two inches and one tenth. From the top of this mountain they have a fair prospect of *England, Scotland, Ireland, and Wales.*

AIR.

The air is sharp and cold in winter; but then this must be understood of such places only as are exposed to the winds, which, considering the situation, must needs be very boisterous. But in all such places as have a natural shelter, or an artificial one from trees, the air is as mild as in *Lancashire*; the frosts being short, and the snow not lying long on the ground, especially near the sea.

This is plain from the improvements that have been made in such places; where their orchards and gardens produce as good fruit, and necessaries for the kitchen, as in any of the neighbouring countries. But if the winds be frequent and sometimes troublesome, they are also wholesome, and drive away noxious vapours; so that it has been truly observed, that the plague was never remembered to be here, and the inhabitants, for the most part, live to a good old age.

CATTLE.

The black cattle and horses are generally less than those of England; but as the land improves, so do these, and of late there have been some bred here as large as in other places. They have indeed a
small

mall hardy breed of horses in the mountains, very much coveted by gentlemen abroad for their children; but besides these, they breed horses of a size fit either for the plough or the saddle.

In the mountains they have also a small breed of swine, called purrs, or wild swine; not that they are *feræ naturâ*, or wild, (for every man knows his own) but because they are bred and live continually in the mountains, without coming to their houses; and both these and the wild sheep are counted incomparable meat. Amongst the sheep they have some called *Loughtan*, of a buff colour: the wool is fine, and makes a pretty cloth without any dye.

NOXIOUS ANIMALS.

There are several noxious animals, such as, badgers, foxes, otters, filmerts, moles, hedge-hogs, snakes, toads, &c. which the inhabitants know no more of than their names; as also several birds, such as, the wood-pecker, the jay, the maup, &c. And it is not long since a person, more fanciful than prudent or kind to his country, brought in a breed of magpies, which have increased incredibly, so as to become a nuisance; and only a few years since somebody brought in frogs, which, they say, increase very fast.

There is one airy of eagles, and at least two of hawks of a mettled kind: for which reason it was that Henry the fourth of *England*, in his letters patent of the grant of this Isle to Sir *John Stanley*, first King and Lord of Man of that name and family, did oblige him, in lieu of all other services, to present him and his successors, upon the day of their coronation, with a cast of falcons.

QUARRIES

QUARRIES OF STONE.

There are not many quarries of good stone: but one there is near *Castle-town*, which yields a tolerable good black marble, fit for tomb-stones, and for flagging of churches; of which some quantities have of late been sent to London for those uses.

Here are also good rocks of lime-stone; which, being burnt with peat or coal, is become a great improvement of barren lands. These stones, especially about *Bally-lool*, are full of petrified shells of different kinds, and such as are not now to be found on these coasts.

There are some few rocks about *Peel* of a red free-stone, capable of being formed into regular shapes; but the greatest part of the quarries are a broken rag-stone, sometimes rising in coarse uneven flags, or in irregular lumps, fit only for coarse walls, with which nevertheless they make a shift to build good substantial houses; though an English mason would not know how to handle them, or would call their walls, as one merrily did, "a causeway reared up upon an edge."

Here are also a good many quarries of a blue, thin, light slate, one of the best coverings for houses; of which good quantities are exported. And at a place called the *Spanish-Head*, there is a rock, out of which are wrought long beams (if one may use that expression) of tough stone, fit for mantle-trees, of twelve or fifteen feet long, and strong enough to bear the weight of the highest stack of chimnies.

MINES.

Mines of coal there are none, though several attempts have been made to find them. But of lead, copper, and iron, there are several, and some of them

them have been wrought to good advantage, particularly the lead; of which ore many hundred tons have of late been smelted, and exported. As for the copper and iron ores, they are certainly better than at present they are thought to be; having been often tried and approved of by men skilled in those matters. However, either through the ignorance of the undertakers, or by the unfaithfulness of the workmen, or some other cause, no great matter has as yet been made of them.

KINGS AND LORDS OF MAN.

This island has had many masters. They have an old tradition, and it has got a place in the records, that one *Mananan Mac-Lir*, a Necromancer, was the first proprietor, and that for a long time he kept the island under mists, that no stranger could find it, till St. *Patrick* broke his charms. But a late Irish Antiquary^c gives a particular account of this *Mananan*, namely, That his true name was *Orbsenius*, the son of *Alladius*, a Prince in Ireland; that he was a famous merchant, and, from his trading betwixt Ireland and the Isle of Man, had the name of *Mananan*; and *Mac-Lir*, that is, the Son of the Sea, from his great skill in navigation; and that he was at last slain at Moycullin, in the county of Galway in Ireland. And it is not improbable, that the story of his keeping the island under a mist might arise from this, that he was the only person in those days that had a commerce with them.

The *Norwegians* conquered this, when they made themselves masters of the Western Isles, which they set Kings to govern, who generally chose the Isle of Man for their place of residence. This continued till 1266, when there was a very solemn agreement

^c Flaharti, p. 172.

made between *Magnus* the fourth of *Norway*, and *Alexander* the third of *Scotland*; by which this isle, among the rest, was surrendered to the Scots for four thousand marks, to be paid in four years, and one hundred marks yearly; and, pursuant to this, *Alexander* drives out the King of Man, A. D. 1270, and unites it to *Scotland*.

In 1312, there is a second agreement betwixt *Hacquin* the fifth, and *Robert* the first of *Scotland*; and in 1426, a third agreement, (all which are set down at large in *Torfeus's History of the Orcades*.^d) But before this last agreement, the island was in the possession of *John Lord Stanley* and of *Man*, who had it given him by *Henry* the fourth, A. D. 1405. However, forasmuch as by the last agreement between the Kings of *Norway* and *Scotland*, the latter claimed a right to this island, the Lords of *Man* were obliged to keep a constant standing army and garrisons for the defence of it, till the reign of King *James* the first of *England*. And in this honourable house it continued to the year 1739, except for twelve years during the civil wars, when it was given by the parliament to the Lord *Fairfax*; but it returned to its ancient Lords at the Restoration.

Though this island (as the Lord *Coke* says) be no parcel of the realm of *England*, yet it is a part of the dominions of the Kings of *England*, to whom therefore allegiance is reserved in all publick oaths administered here.

The Lords of it have for a long time waved the title of *Kings*, and are now only stiled *Lords of Man and the Isles*; though they still have most of the regalia, as the giving the final assent to all new laws,

^d Hafniæ, 1697.

and the power of pardoning offenders, of changing the sentence of death into banishment, of appointing and displacing the governors and officers, with a right to all forfeitures for treason, felony, *felo de se*, &c.

THE MANNER OF HOLDING A TINWALD.

The manner of the Lord of Man's investiture, and receiving the homage of his people at his first accession was this; he was to sit on the Tinwald-Hill, in the open air, in a chair of state, with a royal cloth or canopy over his head; his face to the east (towards a chapel eastward of the hill, where there are public prayers and a sermon on these occasions) and his sword before him, holden with the point upwards. His Barons, (the Bishop and Abbot) with the rest in their degrees, sat beside him; his beneficed men, council, and deemsters, sat before him; his gentry and yeomanry in the third degree, and the twenty-four keys in their order; and the commons stood without the circle, with three clerks in their surplices.

GOVERNOR.*

The Lord sends a Governor, Lieutenant, or Captain, who constantly resides at *Castle-town*, where he has a handsome house, salary, and other conveniences befitting his station. He is to take care that all officers, civil and military, discharge their trusts and duty. He is Chancellor, and to him there is an appeal in matters of right and wrong, and from

* The Duke of Athol is appointed governor of the island; an office which his ancestors were accustomed to confer on their dependants. ROBERTSON.

him to the Lord, and finally (if occasion be) to the King of England in council.

The Governor's oath is something peculiar. He is sworn to do right between the Lord and his people, as uprightly *as the staff* (the ensign of his authority, then in his hand) *now standeth*, that it may be a constant monitor to him of the obligations he lies under.

INHABITANTS.

The inhabitants are an orderly civilized people, and courteous enough to strangers; and if they have been otherwise represented, it has been by those that knew them not, or perhaps it is because they have sense enough to see when strangers (who are too apt to have a mean opinion of them) would go about to impose upon them, which they are not willing to suffer, if they can help it.

They have ever had a profound respect for their Lords, especially for those of the house of *Derby*, who have always treated them with great regard and tenderness; but at the same time, they are jealous of their ancient laws, tenures, and liberties. They have a great many good qualities: they are generally very charitable to the poor, and hospitable to strangers, especially in the country, where the people, if a stranger come to their houses, would think it an unpardonable crime not to give him a share of the best they have themselves to eat or drink. They have a significant proverb (which generally shews the genius of a people) to this purport, *Tra ta yn derry Vought cooney lesb bought elley, ta see bene garaghtee*; i. e. "When one poor man relieves another, God himself rejoices at it;" or, as it is in Manks, "laughs outright."

They have generally hated sacrilege to such a degree, that they do not think a man can with a greater curse to a family, than in these words; *Clogh ny killagh ayns Corneil dty hie moar*; i. e. "May a stone of the church be found in the corner of thy dwelling-house." And though the covetousness of some have taken advantage of the former great poverty of the clergy, and of the little power they had to defend themselves in the Bishop's absence from his diocese, to introduce prescriptions, (which yet, if the observations of the people are just, they have no great reason to boast of;) yet the piety of some others has led them to fling up such prescriptions, which are so very injurious to the rights of the church, and of so evil an example, and an handle for others to attempt the same injustice.

ACT OF SETTLEMENT.*

The inhabitants are laborious enough; and those who think them otherwise, because improvements go so slowly on, do not see the difficulties that too many of them have to struggle with. Indeed, the present Lord of Man (Lord Derby) has, to his great honour, removed one of the heaviest discouragements to industry and future improvements. His Lordship, at his accession, found his people complaining, as their ancestors had been for more than one hundred years, of the uncertainty of their holdings; they claiming an ancient tenure which they called, *The Tenure of the Straw*, by which they might leave their estates to posterity under certain rents, fines, and services, which his officers could not allow of, because of the many breaks that had been made by leases, &c. in that manner of holding. He therefore ap-

* Obtained 1703 by Bp. Wilson. See his Life, p. 15.
pointed

pointed commissioners to treat with his people in his presence, and at last came to a resolution to restore them by a publick act of Tinwald to a tenure of inheritance, under certain fines, &c. And the very great improvements which have since been made, shew plainly, that there wanted such a settlement to encourage industry; and the present and future ages will have reason to remember it with the greatest sense of gratitude.

LANGUAGE.

But to return to the inhabitants; whose language is the *Erse*, or a dialect of that spoken in the Highlands of Scotland, with a mixture of some words of Greek, Latin, and Welsh; and many of English original, to express the names of things which were not formerly known to the people of this island, whose ancient simplicity of living and speaking appears in many instances. Thus, for example, they do not generally reckon the time in Manks by the hours of the day, but by the *tra shirveish*, that is, the service-time; namely, nine in the morning, or three in the evening; an hour, two hours, before or after service-time, &c.

In this language, the substantive is generally put before the adjective, and many things which in the English language are derived from the Latin or Greek, and little understood by those that know nothing of those languages, in Mancks are expressed by a periphrasis easily understood by the common people.

It has been often said, that the Holy Bible was, by Bishop Phillips's care, translated into the Mancks language; but, upon the best enquiry that can be made, there was no more attempted by him than a translation

translation of the Common-Prayer, which is still extant, but of no use to the present generation.^c

In their habit and manner of living, they imitate the English; only the middle and poorer sort, amongst the men, usually wear a kind of sandal, which they call *kerranes*, made of untanned leather; and which, being cross-laced from the toe to the upper part of the instep, and gathered about the ankle, makes a very cheap, convenient, and not unhandsome shoe.

The island is certainly more populous now than ever it was, there being at present about 20,000 natives, besides strangers; which obliges them every where to enlarge their churches; so that there are ten times as many inhabitants as in Bede's time, when they were but about three or four hundred families.^f

DIVISION.

The division of the island, as to its civil concerns, is into six sheadings; every sheading has its proper coroner, who, in the nature of a sheriff, is intrusted with the peace of his district, secures criminals, brings them to justice, &c.

The South Division contains,

The Sheading of Kirk Christ Rushen,	} subdivided into the parishes of	Kirk Christ Rushen, Kirk Arbory, Kirk Maliew.
The Middle Sheading,		Kirk St. Ann, Kirk Marown, Kirk Braddan.
The Garff Sheading,		Kirk Maughold, Kirk Lonan, Kirk Concham.

^c The translation of the Scriptures was first begun by Bishop Wilson, and finished by his successor Bishop Hildesley, who had the honour of perfecting the work, so valuable to this country.

^f The number of inhabitants have increased very considerably since Bishop Wilson wrote this history. At present they considerably exceed thirty thousand.

The North Division contains,

The Sheading of Glanfaba,	} subdivided into	Kirk Patrick, Kirk German.
Michael Sheading,		Kirk Michael, Kirk St. Mary Ballau, Kirk Patrick of Jurby.
Ayre Sheading,		Kirk Christ Lezaire, Kirk Andrew's, (the arch- deaconry) Kirk Bride.

There are in every sheading as many moars and captains as there are parishes; these moars are the Lord's bailiffs for one year, and are answerable for all the rents in their respective parishes; and the captains are intrusted with the care of the militia or trainbands.

The island, as to ecclesiastical concerns, is divided into seventeen parishes, every church bearing the name of the Saint to which it is dedicated, as Maliew to St. Lupus, &c.

TOWNS.

The principal towns are only four, which are all situated near the sea; each of them has its harbour, and a castle or fort to defend it.

CASTLE-TOWN, to the south, (called also Castle-Rushen, from a very ancient, but yet entire, beautiful castle, in the centre of the town, built of a coarse, but very durable marble) is the first town of the island: here the Governor resides, as do most of the Lord's officers; here the Chancery-court is kept every first Thursday of the month; and here also is held the head-court, or gaol-delivery, twice a year. This castle is said to have been built by Guttred, king of Man, about the year 960; and it is very probable;

ble; for, about that time, the Norwegians began to be troublesome to all places by their piracies.

PEEL, to the west, was called by the Norwegians Holm-town, from a small island close by it, in which stands the cathedral, dedicated to St. German, the first bishop of this isle. This little isle, naturally very strong, was made much more so by art; Thomas Earl of Derby incompassing it with a wall, towers, and other fortifications, and making it in those days impregnable. At present there is a small garrison kept there; and it is the prison for all offenders against the ecclesiastical laws, whether for incest, adultery, &c. or disobedience; and it is called St. German's prison.

DOUGLAS, to the east, is much the richest town, the best market, and most populous of any in the whole island; and as it has of late years increased in its trade, it has done so in its buildings. There are a neat chapel, a publick school, several good houses, and excellent vaults and cellars for merchants' goods; but any body that sees it would wish that authority had interposed to have made the buildings and streets more regular. The harbour, for vessels of a tolerable burthen, is the safest in the island, the ships lying in it as quiet as in a dock or basin.^a

Near to Douglas stood formerly a nunnery, now a good house, pleasantly seated and sheltered with trees.^b

^a A variety of fish is here caught in great abundance. The cod is a high luxury: and the salmon, though small, equals in delicacy and flavour the choicest in England, and during the months of July, August, and September, is very plentiful. ROBERTSON.

^b There is a free-school at Douglas; but, what perhaps will appear astonishing to an Englishman, there is not in the whole island a single edifice devoted to the restoration of the sick, or the relief

RAMSEY, to the north, is the most noted for a spacious bay, in which the greatest fleet may ride at anchor with safety enough from all winds but the north-east, and in that case they need not be embayed. This town, standing upon a beach of loose sand or shingle, is in danger, if not timely prevented, of being washed away by the sea.

Bally-Salley, though not usually reckoned among the towns, is yet a considerable inland village; where formerly stood the abbey of Rushin, founded A. D. 1134, upon lands given by Olavus King of Man; the ruins of which still remain. This was the latest dissolved monastery in these kingdoms.

The rest of the inhabitants have their houses built in the most convenient part of their estates, for water and shelter; the better sort have good substantial houses of stone, and covered with slate; others with thatch, which they have found a way to secure against the winds (which in winter are boisterous enough) by ropes of straw, very readily made, and neatly crossed like a net one over another, which no storms can injure.

IMPROVEMENT OF LAND.

The way of improving their lands is either by lime, by sea-wreck, or by folding their sheep and cattle in the night, and during the heat of the day, in little inclosures raised every year to keep them within a certain compass; which, in about fourteen days' time, is so enriched with the urine and dung of the

relief of the poor; yet, in few places, is private charity more universally liberal.

On an eminence, a little west from Douglas, rises St. George's chapel, a modern edifice spacious and elegant; built by subscription during the episcopacy of the late Rev. George Mason.

ROBERTSON.

cattle, as to yield a plentiful crop. These little hedges are very easily raised by a spade peculiar to the country; and, being burnt by the heat of the sun, and flung down before seed-time, yield very good corn, either wheat, barley, rye, or oats.

Oats is the common bread of the country, made into thin cakes, as in the fell-country in Lancashire.

HORIZONTAL MILLS.

Many of the rivers (or rather rivulets) not having water sufficient to drive a mill the greatest part of the year, necessity has put them upon an invention of a cheap sort of mill, which, as it costs very little, is no great loss, though it stands six months in the year; the water-wheel, about six feet in diameter, lies horizontal, consisting of a great many hollow ladles, against which the water, brought down in a trough, strikes forcibly, and gives motion to the upper stone, which, by a beam and iron, is joined to the centre of the water-wheel; not but that they have other mills both for corn and fulling of cloth, where they have water in summer more plentiful.

COMMODITIES.

The commodities of this island are, black cattle, (of which six hundred, by the act of navigation, may be imported yearly into England) lambs' wool, fine and coarse linen, and coarse woollen-cloth, hides, skins, honey, and tallow, and heretofore some corn and beer; which now, since the great resort of strangers, are little enough for their own use.

HERRINGS.

But formerly herrings were the great staple commodity of this isle, of which (within the memory of some now living) near twenty thousand barrels have

have been exported in one year to France and other places.

The time of herring-fishing is between July and All-hallow's-tide.

The whole fleet of boats (every boat being about the burden of two tons) are under the government of the water-bailiff on shore, and under one called a vice-admiral at sea, who, by the signal of a flag, directs them when to shoot their nets, &c. There are due to the Lord of the isle, as a royalty, ten shillings out of every boat that takes above ten mease (every mease being five hundred herrings) and one shilling to the water-bailiff.

In acknowledgment of this great blessing, and that God may be prevailed with to continue it, (this being the great support of the place) the whole fleet duly attend divine service on the shore, at the several ports, every evening before they go to sea; the respective incumbents, on that occasion, making use of a form of prayer, lessons, &c. lately composed for that purpose.ⁱ Besides this, there is a petition inserted in the Litany, and used in the publick service throughout the year, for the blessings of the sea,^k on which the comfortable subsistence of so many depends; and the law provideth that every boat pay tythe fish, without any pretence to prescription.

TRADE.

The trade of this island is very much improved of late years, foreign merchants having found it their interest to touch here, and leave part of their cargoes, either to bring the remainder under the custom

ⁱ This Form of Prayer, composed by Bishop Wilson, is printed in his Works, vol. iv. p. 331, &c.

^k Ibid. p. 346.

of butlerage, or because the duties of the whole would be too great a sum to be paid at once in England; or, lastly, to lie here for a market, the duties and cellarage being so small.

The ancient method of commerce, (which was to have four sworn merchants, who were to agree with the foreign merchant for the price of the goods imported, as also for the price of the commodities the island had to spare, which both sides were bound to stand to) is entirely laid aside.

RELIGION.

The religion and worship is exactly the same with that of the Church of England. The Isle of Man was converted to the Christian Faith by St. Patrick about the year 440, at which time the Bishoprick of Man was erected; St. German, to whose name and memory the cathedral is dedicated, being the first bishop of Man, who, with his successors, had this island only for their Diocese, till the Norwegians had conquered the Western Isles, and soon after Man, which was about the beginning of the eleventh century. It was about that time, that the *Insulæ Sodorenses*, being thirty-two (so called from the Bishoprick of Sodor erected in one of them, namely, the Isle of Hy) were united to Man, and from that time, the Bishops of the United Sees were stiled *Sodor & Man*, and sometimes *Man & Insularum*; and they had the Archbishop of Drontheim (stiled *Nidorensis*) for their Metropolitan. And this continued till the island was finally annexed to the Crown of England, when Man had its own Bishops again, who stiled themselves variously, sometimes Bishops of Man only, sometimes *Sodor & Man*, and sometimes *Sodor de Man*; giving the name of Sodor to a little isle, before-mentioned, lying within a musket-shot of the main-

main-land, called by the Norwegians Holm, and by the inhabitants Peel, in which stands the cathedral. For, in these express words, in an instrument yet extant, Thomas Earl of Derby and Lord of Man, *A. D.* 1505, confirms to Huan Hesketh, Bishop of Sodor, all the lands, &c. anciently belonging to the Bishops of Man, namely, *Ecclesiam cathedralem Sancti Germani in Holm, Sodor vel Pele vocatum, ecclesiamque Sancti Patricii ibidem, & locum præfatum in quo præfata ecclesiæ sitæ sunt.* This cathedral was built by Simon, Bishop of Sodor, who died *A. D.* 1245, and was there buried.

The reformation was begun something later here than in England, but so happily carried on, that there has not for many years been one Papist a native in the island; nor indeed are there Dissenters of any denomination, except a family or two of Quakers, and even some of these have of late been baptised into the church.

BISHOP'S PALACE.

The Bishop has his residence in the parish of Kirk-Michael, where he has a good house and chapel, (if not stately, yet convenient enough) large gardens and pleasant walks, sheltered with groves of fruit and forest-trees, (which shew what may be done in that sort of improvement) and so well situated, that from thence it is easy to visit any part of his diocese, and return the same day.

BISHOPS.

The Bishops of Man are barons of the isle. They have their own courts for their temporalities, where one of the Deemsters of the isle sits as judge.

This peculiar privilege the Bishop has at this day, that if any of his tenants be guilty of a capital crime,
and

and is to be tried for his life, the Bishop's Steward may demand him from the Lord's bar, and try him in the Bishop's Court by a jury of his own tenants, and, in case of conviction, his lands are forfeited to the Bishop, but his goods and person are at the Lord's disposal.

The Abbot of Rushen had the same privilege, and so has the steward of those lands to this day.

When the bishoprick falls void, the Lord of the Isle names a person, and presents him to the King of England for his royal assent, and then to the Archbishop of York to be consecrated. After which, he becomes subject to him as his Metropolitan, and both he and the Proctors for the Clergy are constantly summoned with the rest of the Bishops and Clergy of that province to convocation; the diocese of Man, together with the diocese of Chester, being by an act of parliament of the thirty-third of Henry VIII. (confirmed by another of the eighth of James I.) annexed unto the metropolitical see of York.

[*An Act dissevering the Bishoprick of Chester and of the Isle of Man from the Jurisdiction of Canterbury, to the Jurisdiction of York.* 8 Jac. II. cap. xxxi.

"WHEREAS the King's Highness, of his most gracious goodness, as well for the advancement of Christ's religion, as for the better instruction of his subjects in the laws of God, hath, by his Letters Patent, bearing date the sixteenth day of July, in the thirty-third year of his noble reign, erected, founded, and established, in the late monastery of St. Werberge, in his city of Chester, a Cathedral Church, or Bishop's See; willing the same to be named and called the Bishoprick or Bishop's See of Chester; and to the same hath appointed limits and bounds of one perfect and entire Diocese, ordained, and willing the same to be named and

and called the Diocese of Chester. And amongst other things, hath appropriated, united, and annexed, to the said Diocese of Chester, that Archdeaconry of Richmond, and all the jurisdictions thereof, which Archdeaconry was late parcel of the Diocese of York; and, moreover, hath the same whole and entire Diocese of Chester, with all the limits and bounds, and all things annexed, appropriated, and united, to the same; decreed, ordained, and established, to be of the province of the Archbishop of Canterbury, and under the jurisdiction metropolitical of the same, as in the same Letters Patent doth more largely appear. Forasmuch as his said Highness graciously considereth, that the said Archbishop of Canterbury hath a sufficient number of Dioceses and Suffragans under him, and in his province; and that the Archbishop of York hath, within the realm of England, only two Suffragans: and moreover, that if the said Diocese should remain under the said Archbishop of Canterbury, that then all his Highness's subjects of all that Diocese of Chester, and *so of the Archdeaconry of Richmond, should be constrained for appeals to resort to the audience of Canterbury*; which thing, to many of the said Diocese, and specially to them of the Archdeaconry of Richmond, should be, by reason of long journey of almost three hundred miles from some places thereof, intolerable fatiguation, and insupportable charges. And therefore tenderly, like a most gracious Prince, studying and caring for his said subjects' most commodity, quietness and ease, and upon further deliberation, hath, with the advice of his most honourable council, determined and ordained to remove and dis sever the said Bishoprick and Diocese of Chester, from the said Province and Archbishoprick of Canterbury, and to unite and annex the same to the Province and Archbishoprick of York, as a Diocese, Member, and Bishoprick of the same.

"Be it therefore ordained, enacted, and established, by the King's Highness, and by the consent of the Lord's spiritual and temporal, and the Commons in this present Parliament assembled, and by the authority of the same, that the said whole and entire Diocese, or Bishoprick of Chester, and every parcel and member thereof, be from henceforth united and annexed to the Province and Archbishoprick of York, as a Diocese and Bishoprick of the same; and that
from

from henceforth the said Diocese of Chester, *and every parcel thereof, exempt as well as not exempt*, be, and be taken, named, and reputed to be, of the Province and Archbishoprick of York, and of the metropolitical jurisdiction of the same, to every effect and purpose, according to the ecclesiastical laws in this realm; and that the Bishop of the same that now is, and all other his successors, shall be Suffragans to the Archbishop of York that now is, and his successors, and to the same shall owe their obedience, and be under the jurisdiction metropolitical of the same, as well they as the Dean and Chapter of Chester; and all the Archdeacons, and the whole Clergy, *and all other the King's subjects, being within the limits and bounds of the said Diocese*; any thing comprised in the said Letters Patent of the erection of the said Diocese and Bishoprick of Chester notwithstanding. And from henceforward, neither the said Bishop of Chester, neither the Clergy, nor any other the King's subjects, being of the said Diocese of Chester, shall recognise the Archbishop of Canterbury as their Metropolitan, but only the Archbishop of York, and his successors, and to the same shall obey in all things, according to the laws, as well temporal as ecclesiastical, in this realm.

“ Be it also further enacted and established, by the King's Highness, with the assent of the Lords spiritual and temporal, and the Commons in this present Parliament assembled, and by the authority of the same, that the Bishoprick and Diocese of Man, in the Isle of Man, be also annexed, adjoined, and united, to the said Province, and metropolitical jurisdiction of York, in all points, and to all purposes and effects, as the said Bishoprick of Chester is annexed, adjoined, and united to the same.

“ Provided always, and be it enacted by our Sovereign Lord the King, with the assent of the Lords spiritual and temporal, and the Commons in this present Parliament assembled, and by the authority of the same, that this act be not prejudicial to the Archbishop of Canterbury now being, nor to his successors, nor to the Dean and Chapter of the same, nor to any other Bishop or Chapter of this realm; but that all places, lands, promotions, possessions, as well spiritual as temporal, being and lying without the bounds and limits of

of the archdeaconries of Richmond and Chester, and without the bounds and limits of the city of Chester, and the county of the same, and the counties of Lancaster and Chester, or any of them, shall be still of the province of Canterbury, and of such diocese and dioceses as they were of before the erection of the bishoprick of Chester, and of the jurisdiction of the same, and not of the province of York, nor shall be accounted to be any parcel of the said diocese of Chester; any thing in this present act, or in the book of erection of the said bishoprick of Chester, notwithstanding.

"Saving to the Bishop of Chester, and his successors, that his house at Weston, being within the diocese of Coventry and Litchfield, shall be accounted and taken to be of his diocese; and that he being resident in the same, shall be taken and accounted as resident in his own diocese; and for the time of his abode there shall have jurisdiction in the same, likewise, as all other Bishops have in the houses belonging to their sees, wheresoever they lie, in any other bishoprick within this realm, for the time of their abode in the same. Any thing in this present act, and provision to the contrary thereof, in anywise notwithstanding."

[*"Vera Copia cum Actu impresso collata, per H. P."*]

How the Bishops of Man were chosen before, we find in a bull of Pope Celestine to Furnes-abbey:¹—
In eligendo episcopum insularum, libertatem quam reges earum bonæ memoriæ Olavus & Godedus, filius ejus, monasterio vestro contulerunt, sicut in authenticis eorum continetur, auctoritate vobis apostolica confirmamus. Dat. Romæ, 10 cal. Julii, pontificatus nostri 4. That is; 'In chusing a Bishop of the Isles, we do, by our apostolical authority, confirm the liberty, which the Kings of the Isles, Olavus and Goded his son, vested in your monastery, as it is expressed in their original grants. Dated at Rome the 10th of the calends of July, and the 4th year of our pontificate.'

¹ Ex Chart. MS. Mon. Furnes, in Offic. Canc. Duc. Lanc.

ARCHDEACON.

The Archdeacon, in all inferior causes, has alternate jurisdiction with the Bishop; he holds his courts either in person, or by his official, as the Bishop does by himself and Vicars-general; which are two, for the north and south divisions of the isle.

CLERGY.

The Clergy are generally natives; and indeed it cannot well be otherwise, none else being qualified to preach and administer the sacraments in the Mancks language; for the English is not understood by two-thirds at least of the island, though there is an English school in every parish; so hard is it to change the language of a whole country!

The livings are generally small; the two parsonages are, indeed, worth near sixty pounds a year; but the vicarages, the royal bounty included, are not worth above twenty-five pounds, with which, notwithstanding, the frugal clergy have maintained themselves, and sometimes pretty numerous families, very decently: of late, indeed, the great resort of strangers has made provisions of all sorts as dear again as formerly.

ROYAL BOUNTY.

That, through the poverty of the place, the church might never want fit persons to perform divine offices, and to instruct the people in necessary truths and duties, the pious and worthy Dr. Isaac Barrow, soon after the restoration, being then Bishop of Man, did so effectually make use of his interest with his Majesty King Charles the Second, and other noble benefactors, that he obtained a grant of one hundred pounds a year, payable out of the excise for ever,
for

for the better maintenance of the poor vicars and school-masters of his diocese. And the Right Hon. Charles Earl of Derby, being pleased to make a long lease of the impropriations of the isle in his hands, which, either as Lord or Abbot, were one-third of the whole tithes, the good Bishop found means to pay for the said lease, which (besides an old rent and fine, still payable to the Lord of the isle) may be worth to the clergy and schools about one hundred pounds more. Besides this, he collected, amongst the English nobility and gentry, (whose names and benefactions are registered and preserved in publick tables in every parish) six hundred pounds, the interest of which maintains an academick master; and, by his own private charity, he purchased two estates in land worth twenty pounds a year, for the support of such young persons as should be designed for the ministry; so that the name and good deeds of that excellent prelate will be remembered with gratitude, as long as any sense of piety remains amongst them.

ECCLESIASTICAL DISCIPLINE.

There is nothing more commendable than the discipline of this church.^m

Publick baptism is never administered but in the church, and private as the rubrick directs.

Good care is taken to fit young persons for confirmation, which all are pretty careful to prepare themselves for, lest the want of being confirmed should hinder their future marriage; confirmation, receiving the Lord's Supper, &c. being a necessary qualification for that state.

* See Bishop Wilson's Ecclesiastical Constitutions, p. 62.

Offenders of all conditions, without distinction, are obliged to submit to the censures appointed by the church, whether for correction or example, (commutation of penances being abolished by a late law) and they generally do it patiently. Such as do not submit (which hitherto have been but few) are either imprisoned or excommunicated; under which sentence, if they continue more than forty days, they are delivered over to the Lord of the Isle, both body and goods. In the mean time, all Christians are frequently warned not to have any unnecessary conversation with them; which the more thoughtful people are careful to observe.

The bishop and his vicars-general having a power to commit such to prison as refuse to appear before them, there is seldom occasion of passing this sentence for contumacy only; so that people are never excommunicated but for crimes that will shut them out of heaven; which makes this sentence more dreaded.

Before the beginning of Lent (which is observed here with great strictness) there is held a court of correction, where offenders, and such as have neglected to perform their censures, are presented; and if there are many, or their crimes of a heinous nature, they are called together on Ash-Wednesday, and after a sermon, explaining the design of church censures, and the duty of such as are so unhappy as to fall under them, their several censures are appointed, which they are to perform during Lent, that they may be received into the church before Easter.

PENANCE.

The manner of doing penance is primitive and edifying. The penitent, clothed in a sheet, &c. is brought into the church immediately before the

Litany

Litany, and there continues till the sermon be ended; after which, and a proper exhortation, the congregation are desired to pray for him in a form provided for that purpose:ⁿ and thus he is dealt with, till by his behaviour he has given some satisfaction, that all this is not feigned; which being certified to the Bishop, he orders him to be received by a very solemn form for receiving penitents into the peace of the church.^o

But if offenders, after having once done publick penance, relapse into the same or other scandalous vices, they are not presently permitted to do penance again, though they should desire it ever so earnestly, till they shall have given better proofs of their resolution to amend their lives; during which time, they are not permitted to go into any church in time of divine service, but stand at the church-door, until their pastor and other grave persons are convinced by their conversation that there are hopes of a lasting reformation, and certify the same to the Bishop.

There is here one very wholesome branch of church discipline; the want of which, in many other places, is the occasion that infinite disorders go unpunished; namely, the injoining offenders purgation by their own oaths, and the oaths of compurgators (if need be) of known reputation, where the same is common, the crime scandalous, and yet not proof enough to convict them; and this is far from being complained of as a grievance: for if common fame has injured any person, he has an opportunity of being restored to his good name, (unless upon trial the court find just cause to refuse it;) and a severe penalty is laid upon any that shall after this revive the scandal. On

ⁿ Vol. iv. p. 371.

^o Vol. iv. p. 363.

the other hand, if a man will not swear to his own innocency, or cannot prevail with others to believe him, it is fit he should be treated as guilty, and the scandal removed by a proper censure.

CONVOCATION.

In order to secure the discipline of the church, the Bishop is to call a Convocation of his Clergy at least once a year; the day appointed by law is Thursday in Whitsun-Week, (if the Bishop be in the isle;) where he has an opportunity of enquiring how the discipline of the church has been observed, and by the advice of his clergy, of making such constitutions as are necessary for its better government.

LAWS.

The laws of the island are excellently well suited to the circumstances of the place and the condition of the people; anciently, the Deemsters (that is, the temporal judges) determined most causes, (which were then of no great moment, the inhabitants being mostly fishermen) either as they could remember the like to have been judged before, or according as they deemed most just in their own consciences; from whence came the name of "breast-laws."

But as the Island every day improved under Sir John Stanley, and his successors; so they, from time to time, observing the many inconveniencies of giving judgment from breast-laws, ordered, that all cases of moment or intricacy, decided in their courts, should be written down for precedents, to be a guide, when the same, or the like cases, should happen for the future.

And that these precedents might be made with greater caution and justice, the law has expressly provided

provided, that, in all great matters and high points that shall be in doubt, the Lieutenant, or "any of the council for the time being," shall take the Deemsters to them, with the advice of the elders of the land, (namely, the twenty-four Keys, as it is elsewhere more fully explained) to deem the law truly, as they shall answer it.

Now, if to this we add, that once every year, namely, on St. John Baptist's-day, there is a meeting of the Governor, Officers spiritual and temporal, Deemsters, and twenty-four Keys, where any person has a right to present any uncommon grievance, and to have his complaint heard in the face of the whole country, there cannot be imagined a better constitution, where the injured may have relief, and those that are in authority may, if they please, have their sentences and actions, if righteous, justified to all the world.

TINWALD.

This court is called the Tinwald, from the Danish word Ting, that is, *Forum Judiciale*, "a court of justice;" and *wald*, that is, "fenced:" it is held on a hill near the middle of the Island, and in the open air. At this great meeting, where all persons are supposed to be present, all new laws are to be published, after they have been agreed to by the Governor, Council, Deemsters, and twenty-four Keys, and have received the approbation of the Lord of the Isle.

COUNCIL.

The Council consists of the Governor, Bishop, Archdeacon, two Vicars-general, the Receiver-general, the Comptroller, the Water-bailiff, and the Attorney-general.

KEYS.

KEYS.

The twenty-four Keys, so called (it is said) from unlocking, as it were, or solving the difficulties of the law, represent the commons of the land, and join with the Council in making all new laws, and with the Deemsters in settling and determining the meaning of the ancient laws and customs in all difficult cases.

The manner of choosing them at present is this: when any member dies, or is discharged, either on account of age, or for any great crime, which, upon a trial by his brethren, he is found guilty of; the rest of the body present two persons to the Governor, out of whom he makes choice of one, who is immediately sworn to fill up the body.^p A majority determines any case of common law that comes before them; for, besides that they are a part of the legislature, they frequently determine causes touching titles of inheritance, where inferior juries have given their verdicts before.

DEEMSTERS.

The two Deemsters are the temporal judges, both in cases of common law, and of life and death; but most of the controversies, especially such as are too trivial to be brought before a court, are dispatched at their houses.

The Deemster's oath, which he takes when he enters upon his office, is pretty singular, namely,

^p "Under the establishment of the house of Stanley, in 1439, a house of Keys was elected by the people: and for their legislative proceedings the members were declared independent of the Crown, and only amenable to their constituents. Being delegated by the voice of the nation, they were *then* its *real* representatives."

“ You shall do justice between man and man, as equally as the herring-bone lies between the two sides;” that his daily food (for in former days, no doubt it was so) might put him in mind of the obligation he lay under to give impartial judgment.

ECCLESIASTICAL COURTS.

The Ecclesiastical Courts are either held by the Bishop in person, or his Archdeacon, (especially where the cause is purely spiritual;) or by his Vicars-general, and the Archdeacon's official, who are the proper judges of all controversies which happen between executors, &c. within a year and a day after probate of the will, or administration granted.

In matters spiritual, it is easy to observe very many footsteps of primitive discipline and integrity; offenders are neither overlooked, nor treated with impiousness; if they suffer for their crimes, it is rarely in their purses, unless where they are very obstinate, and relapse into their former, or other great offences.

As for civil causes that come before these courts, they are soon dispatched, and almost without any charge, (attornies and proctors being generally discountenanced) unless where litigious persons are concerned, who can find ways to prolong law-suits even against the will of the judge, whose interest it is to shorten them as much as may be, as getting nothing by their length, but more trouble; but besides what is transacted in open court, the Vicars-general compose an infinite number of differences at their own houses, which makes that office very laborious and troublesome.

ATTORNIES.

In all the courts of this Island, ecclesiastical and civil, both men and women usually plead their own causes,

causes, except where strangers are concerned, who, being unacquainted with the laws and language, are forced to employ others to speak for them. It is but of late years that attornies, and such as gain by strife, have even forced themselves into business; and, except what these get out of the people, law-suits are determined without much charges.

PECULIAR CUSTOMS.

There are a great many laws and customs which are peculiar to this place, and singular.

The eldest daughter (if there be no son) inherits, though there be more children.

The wives, through the whole island, have a power to make their wills (though their husbands be living) of one half of all the goods moveable and immovable; except in the six northern parishes, where the wife, if she has had children, can only dispose of a third part of the living goods; and this favour, tradition saith, the south-side women obtained above those of the north, for their assisting their husbands in a day of battle.

A widow has one half of her husband's real estate, if she be his first wife; and one quarter, if she be the second or third; but if any widow marries, or miscarries, she loses her widow-right in her husband's estate.

When any of the tenants fell into poverty, and were not able to pay their rents and services, the fitting quest, consisting of four old Moars or Bailiffs in every parish, were obliged to find such a tenant for the estates as would secure the Lord's rent, &c. who, after his name was entered into the court-rolls, had an unquestionable title to the same.

A child

A child got before marriage shall inherit, provided the marriage follows within a year or two, and the woman was never defamed before, with regard to any other man.

Executors of spiritual men have a right to the year's profits, if they live till after twelve of the clock on Easter-day.

They still retain an usage (observed by the Saxons before the Conquest) that the Bishop, or some priest appointed by him, do always sit in their great court along with the Governor, till sentence of death (if any) be to be pronounced; the deemster asking the jury, (instead of guilty or not guilty) *Vod fircharree joie?* which, literally translated, is, "May the man of the chancel, or he that ministers at the altar, continue to sit?" If the foreman answers in the negative the bishop, or his substitute, withdraws; and sentence is then pronounced on the criminal.

When any laws which concern the church are to be enacted, the Bishop and the whole clergy shall be made privy thereunto, and join with the temporal officers, and have their consents with them till the same shall be established.

If a single woman prosecutes a single man for a rape, the ecclesiastical judges impanel a jury; and if this jury find him guilty, he is so returned to the temporal courts, where, if he be found guilty, the deemster delivers to the woman a rope, a sword, and a ring; and she has it in her choice to have him hanged or beheaded, or to marry him.

If a man get a farmer's daughter with child, he shall be compelled to marry her, or endow her with such a portion as her father would have given her.

No man heretofore could dispose of his estate, unless he fell into poverty; and, at this day, a man must

must have the approbation of the governor and officers, before he can alienate.^a

TOKENS.

The manner of calling any person before a magistrate, spiritual or temporal, is pretty singular: the

^a Mr. Robertson mentions other of the Manks laws, which, from their singularity, merit attention.

“ An Alien, forfeiting life and limb, before verdict given, the Lord need not receive him to grace, unless he pleases: but if a Native, who has made fealty, put himself in grace, he ought, by law, to have his life on forfeiting his goods, and submitting himself to one of these three punishments. The first, to remain in prison for a year and a day; drink of the water next the prison door, and eat the bread of the prison, being a mixture of meal, chaff, and ashes. His second choice shall be to forswear the King and all his lands: and the third,” (which in severity seems to bear no proportion) “ was to pay the King 3l.” From this we may conjecture, that a considerable part of the Lord’s revenue arose from the commutation of punishments, and the forfeiture of effects.

“ If any man hath done treason, and taken sanctuary, it shall not avail him: and if any man-slayer taketh sanctuary, yet refuses to confess the crime, the coroner shall take him out of the sanctuary. The Laity shall forfeit life and effects for receiving, or relieving an out-law: and any Bishop guilty of the same crime, shall be deprived of his temporalities.”

“ We also give for law, that our Lord and his household be victualled on the following terms: a bullock, 3s. 4d. a mutton, 6d. a lamb, 1d. a pig, 1d. a kid, one farthing; and a goose, one halfpenny.”

“ If a man be guilty of felony, his wife’s share of the goods to be exempt from forfeiture: if a woman be guilty, she may be forsaken by her husband; but if he conceal her crime, the law shall deem him equally criminal. A widow shall have one half of her husband’s estate, if she be his first wife; and if his second, or third, only one quarter: but if she marry, or miscarry, she shall lose her widow-right.”

“ No criminal shall be executed in Passion week.”

magistrate,

magistrate, upon a piece of thin slate, or stone, makes a mark; generally the first letters of his christian and surname. This is given to a proper officer, the summoner, if it be before an ecclesiastical magistrate; or the lock-mar, if before a temporal, with two-pence; who shews it to the person to be charged, with the time when he is to appear, and at whose suit; which if he refuses to obey, he is fined or committed to prison, until he give bonds to obey and pay costs.

CURIOSITIES. RUNIC INSCRIPTIONS.

Here are more Runic inscriptions to be met with in this island, than perhaps in any other nation; most of them upon funeral monuments. They are, generally, on a long, flat, rag-stone, with crosses on one or both sides, and little embellishments of men on horseback, or in arms; stags, dogs, birds, or other devices; probably, the achievements of some notable person. The inscriptions are generally on one edge, to be read from the bottom upwards; most of them, after so many ages, are very entire, and written in the old Norwegian language, now understood in the Isle of Tero only; and one of the largest of these stands in the highway near the Church of St. Michael, erected in memory of Thurulf, or Thrulf, as the name is now pronounced in Norway.

Very many sepulchral tumuli, or burying-places, are yet remaining in several parts of the island, especially in the neighbourhood of the Bishop's seat. The urns which have been taken out of them are so ill burnt, and of so bad a clay, that it is scarce possible to take them out without breaking them. They are full of burnt bones, white and fresh as when first interred.

As

As for medals, coins, or weapons, none have hitherto been found in these places; though it is probable that such tumuli were cast up after some great engagement, being for the most part in a champain country, and within the compass of a pitched battle.

There are some heaps of small stones (one especially in the parish of Kirk-Michael, called *Karn Vial*) as also some very large white stones brought together; but on what occasion is not known.

Some few brass daggers, and other instruments of brass, were found not many years ago, buried underground; they were well made and poised, and as fit for doing execution as any that are made of steel. And very lately, were found some nails of gold without alloy, with rivets of the same metal on the small end: their make shews plainly that they were the nails of a royal target, such as are at this day to be found amongst the Highlanders of Scotland.

THE CALF OF MAN.

There is a small island called *the Calf*, about three miles in circumference, and separated from the south end of Man by a channel of about two furlongs.

This little island is well stored with rabbits, and at one time of the year with puffins, which breed in the rabbit-holes; the rabbits leaving their holes for that time to these strangers. About the 15th of August, the young puffins are ready to fly; and it is then they hunt them, as they call it, and take great numbers of them, few years less than four or five thousand. The old ones leave their young all the day, and fly out to the main sea, where having got their prey, and digested it in their own stomachs, they return late at night, and disgorge it into those of their young; for at no time is there any thing found

in

in the stomachs of the young, but a digested oil and leaves of sorrel. This makes them one lump, almost, of fat. They who will be at the expence of wine, spice, and other ingredients, to pickle them, make them very grateful to many palates, and send them abroad; but the greatest part are consumed at home, coming at a very proper time for the husbandman in harvest.

About the rocks of this little island, an incredible number of all sorts of sea-fowl breed, shelter, and bask themselves in summer, and make a sight so agreeable, that Governor Chaloner was at the pains to have a sketch of one of these shelving rocks, with a vast variety of birds sitting upon it, taken and printed with his account of the isle.

“That this island, as well as Britain, was possessed by the Britons, is granted on all hands. But when the Northern Nations broke in, like a torrent, upon these southern parts, it became subject to the Scots. In the time of Honorius and Arcadius, Orosius says it was inhabited by the Scots, as Ireland was; and Ninius tells us of one Binle,^r a Scot, who possessed it. The same author observes, that they were driven out of Britain and the isles belonging to it, by Cuneda, the grandfather of Maglocunus; who, from the devastations he made in these islands, is called by Gildas *the Dragon of the Isles*. Afterwards, this Island, and likewise Anglesey, was subjected to the English Monarchy by Edwin king of the Northumbrians; if we suppose both to be included in the name Menaviæ, as writers tell us

^r By others Builo.

they

they are. At that time it was reputed a British island: but when the North sent out a second brood (namely, Normans, Danes, and Norwegians) to seek their fortune in the world, the Norwegians, who particularly infested the northern sea by their piracies, possessed themselves of this island and the Hebrides, and set petty Princes over them."

CAMDEN'S BRIT. *Bp. Gibson.* p. 399.

A Specimen of the MANKS Language.

The Lord's Prayer.

AYR AIN, t'avns Niau; Casherick dy rou dt'ennym, Dy jigg dty Reereeacht: Dt'aigney dy rou jeant er y Talloo myr ta ayns Niau. Cur dooin nyn Arran jiu as gagh laa. As leih dooin nyn Loghtyn myr ta shin leih dauesyn ta janoo loghtyn ny noi shin. As ny leeid shin ayns Mio-lagh. Agh livrey shin veih olk: Son liats y Reereeacht y Phooar as y Ghloyr son dy bragh as dy bragh. *Amen.*

The Apostle's Creed.

TA mee credjal ayns Jee'n Ayr ooilley niartal chroo Hean as Talloo.

As ayns Yæfey Cræest e ynrycan vac nyn Jiarn v'er ny yentyn liorish y Spyrid Noo, rug jeh'n voidyn Dorrey, ren furrance fo *Pontius Pilate*, v'er ny chrosshey, marroo as oanluckit. Hie e shees gys Nivrin, yn Tras laa jirre e reesht veih ny merriu. Hie e seofe gys Niau as te ny hoi er laueyesh yee nu Ayr Ooilley-Niartal. Deih shen hig e e dy vriwnys ny bio as ny merriu.

Ta mæ credjal ayns y Spyrrid Noo, yn Slane-Aglisht Casherick, Sheshaght ny Nooghyn, Leigh Peccaghyn, Irræ reesht ny Mirrieu, as y Dea ta dy bragh farraghtyn. *Amen.*

A LIST

A LIST
OF THE
BISHOPS of MAN.

ALL authors have mentioned three Bishops after *St. Patrick's* leaving the island, viz. *St. Germanus*, *St. Maughold*, and *Conanus*; but they do not seem to have fixed either the date of their consecration, or even the exact time of their existence: and we are left as much in the dark with regard to their successors, till

Hamundus, who was consecrated by *Turston* archbishop of York. He died about the year 1151, and was then succeeded by

Gamaliel, who was consecrated by *Roger* archbishop of York. He lies buried at Peterborough, and was succeeded by

Reginald, a Norwegian, to whom the thirds of the livings were first granted by the clergy.

Christian, buried in Ireland.

Michael, a Manksman, who died about the year 1203.

Nicholas de Melfa, abbot of Furness.

Reginald, consecrated 1216.

John, who was succeeded by

Simon, a man of great piety and learning. He held a synod of the clergy in the year 1239, in which thirteen canons were enacted. He died in a good old age, at his palace at Kirk-Michael, in the year 1249. After him

Laurence, the archdeacon, was elected Bishop in 1242.

Richard, an Englishman, died in 1274.

Marcus Galvadiensis, consecrated in the year 1275.

Mauritius, who was carried to prison by Edward the First, and in his room was placed

Allen or *Onanus*, who was succeeded by

Gilbert, a Scot. After him

Bernard, a Scot, held the bishoprick three years, and was succeeded by

VOL. I.

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Thomas,

Thomas, a Scot, who sat as bishop fourteen years, and died September 20, 1348, in which year

William Ruffel, abbot of Rushin, was elected bishop by the whole clergy of Man, in St. German's. He added five more canons; and at his death, which happened April 21, 1374, was succeeded by

John Duncan, installed 1376.

Robert Welby, consecrated 1396, sat twenty-two years, and was succeeded by

John Sprotton, 1452; succeeded by

Thomas Burton, who died 1458.

Evan, or *Huan*, elected bishop by Sir Thomas Stanley in 1503.

Hugh Hesketh, if not the same person as the foregoing.

Robert Ferrier, 1554; succeeded by

Henry Man, 1555; died 1573.

John Salisbury; who was succeeded by

James Stanley, illegitimate son of Sir Edward Stanley, first Lord Monteagle.

John Merrick, 1577. He wrote the History of the Isle of Man, which Mr. Camden first published in his Britannia.

George Lloyd, 1599, translated to Chester Jan. 14, 1604.

William Foster.

Dr. John Philips, consecrated in the year 1605; a man much esteemed for his piety and hospitality. Died 1633.

Dr. Richard Parr, 1635; the last bishop that sat before the unhappy civil wars.

Samuel Rutter was sworn bishop in the year 1661. He had been archdeacon, and was the friend and companion of the great Earl of Derby when confined in prison; and wrote some pieces of poetry for the Earl's amusement, which are in great esteem among the people of the Isle of Man to this day. He sat as bishop till the year 1663; and was then succeeded by

Dr. *Isaac Barrow*; to whom the Clergy are obliged for the Royal Bounty, for the Impropriations; and many other charities; his translation to the see of St. Asaph was a very great loss to the island. He was succeeded by

Dr. *Henry Bridgman*. 1671.

Dr. *John Lake* was consecrated in 1682, and being afterwards removed to Bristol, was succeeded by

Dr. *Baptist Levinz*, in the year 1684, who died in 1693.

Dr. *Thomas Wilson** was consecrated the 16th of January 1697—8. Died March 7, 1755.

Dr. *Mark Hildesley*,* consecrated Aug. 27, 1755. Died Nov. 28, 1772, and was succeeded by

Dr. *Richmond*, who died in 1780, and was succeeded by

Dr. *George Mason*, who set on foot a plan for enlarging several churches in his diocese, which at present are too small to contain the number of inhabitants; towards the completion of which pious design, the late Rev. Dr. Wilson gave one hundred guineas. Dr. Mason died in 1784, and was succeeded by

Claudius Criggan, the present bishop; a man (says Mr. Robertson) of deep penetration, polished manners, and great domestick virtues.

* "These two holy men (Bishops Wilson and Hildesley) seem to have been selected by Providence, and crowned with a length of years, that by their pious labours they might humanize and enlighten a barbarous people."—ROBERTSON.



EUBONIA BRIGHT.

*A SONG written by BISHOP RUTTER.**

JEAGH, jeagh yn ghrian ta reil yn oiee,
 Son solfhey daue ta gennal foiee;
 Ja'n billey-feeneys' mournee troo
 Mish fhoh, ta jeh yn coonty smoo.

Chorus.

Mullee-jee Maryms vanninee,
 Beayn yn Luin lajir as y vree;
 Dagh seaghyn's dagh karail t'ayn,
 Ta ghol er-cool, lesh bree ny hoayn.

Dy beagh y flaghil nagh ghow Coyrle
 Er n'ieu jeh fhoh, my'r losht eh'n feighl;
 Yn oor as air, mygearty mish,
 Bea ad cha fauchey's as ta shin nish.

Mulle-jee Maryms &c.

O heshey, gow's yn ghleshoh hood,
 O cre'naght heem's dty stroin ny hrooid!
 Myr ta'n gholtwoie jeh cullee'n aile,
 Myr shen to fhoh lesh foilshey'n chaile.

Mullee-jee Maryms &c.

Agh myr tah'n ghrian foh bodjal still,
 Dafyn ta doal, ny dooin y hooil,
 Elhyn nagh n'ieu jough tra teh paa,
 Sheh fhoh ta jannoo'n oiee jeh lhaa.

Mullee-jee Maryms &c.

O boyaghyn, ny cur-jee geil,
 Da eddin alin nee falleil;
 Dooghys cha dhug doin ny share vei
 Agh fhoh lesh eaysh ta gafe ny spoie.

Mullee-jee Maryms &c.

* ~~Inserted~~ as a specimen of the Mancks poetry.

EUBONIA BRIGHT.

[Translated.]

SEE, see the Sun that rules the night,
Not made to hurt, but help the fight;
The envy of the proudest vine,
Fix'd in an orb pure crystalline.

Chorus.

Sing we aloud Eubonia's praise,
Eubonia bright, whose sparkling rays
Break through the clouds of troubled souls,
And leaves no care but in the bowls.

Had the unruly boy desir'd
This sun, when he his chariot fir'd;
The parched earth, and all the sky,
Had been as safe as you and I.

Chor. Sing we aloud &c.

Let me this heav'nly creature view,
See, how our noses, through its hue,
Like colours in the rainbow's stream,
From the reflexion of a beam.

Chor. Sing we aloud &c.

But as the sun doth never rise,
To th' blind, or those that shut their eyes;
So he that will not drink, and may,
'Tis he that makes a night of day.

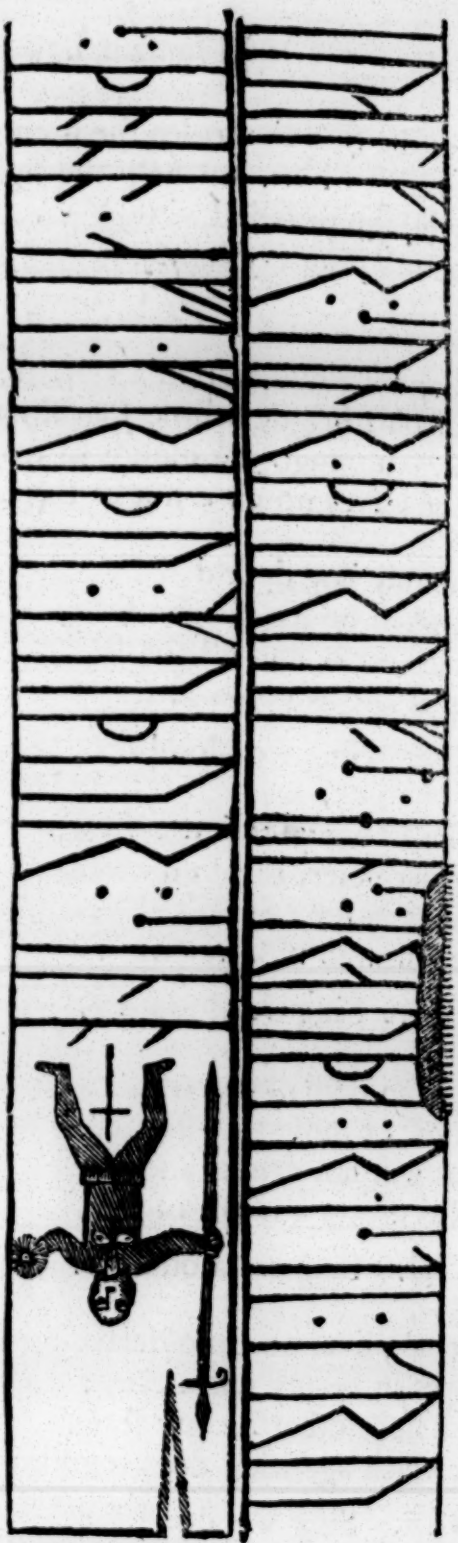
Chor. Sing we aloud &c.

Live, mortals, live, no time delay,
Your hopes in beauty will decay;
The Gods none other beauty send
But *this*, which age itself does mend.

Chor. Sing we aloud &c.

A RUNICK

A RUNICK INSCRIPTION *on a Stone Cross in Kirk-Michael.*
 [Decyphered and Translated by JOHN PRÆTWITH, Esq.]



JUALFTR: ! UJNR : THURULE ! : EIN ! : RAUTHA : RI ! TI ! KHU
 ! : THONO . AFT : FRITHU : DUTHUR : ! JAO +

WALTER, SON OF THURULE, A KNIGHT RIGHT VALIENT, LORD OF
 FRITHU, THE FATHER, JESUS CHRIST.



APPENDIX.

Bishop Wilfon's History of the Isle of Man, though authentic and correct as to itself, having been thought incomplete to the present time; at the earnest request of some Gentlemen to whose opinion we pay great respect, we have inserted the following Papers

From Mr. ROLT's HISTORY of the ISLE of MAN.

Publick Acts of the British Parliament, and private Deeds relative to the Sale of the Isle of Man.

BY an act,* intituled, "An act for the improvement of his Majesty's revenues of customs, excise, and inland duties; after laying several restrictions upon "the fraudulent trade between Great-Britain and the Isle of Man," it was enacted, "That it should be lawful for the commissioners of his Majesty's treasury; as also for the Right Honourable James Earl of Derby, his tenants or assigns; the Right Honourable John Lord Ashburnham, for and on behalf of his daughter Henrietta Bridget Ashburnham, an infant; Brian Fairfax, esquire, trustee for the said infant, or the survivor of them; and all other persons claiming under the said Earl, or any of his ancestors; to contract for the absolute purchase or sale, release or surrender, to or for the use or surrender of his Majesty, his heirs and successors, of all or any estate, right, title or interest, which he the said Earl, his tenants, the said

* 12 Geo. I. 1726.

Henrietta Bridget Ashburnham, or such other persons then had and claimed, or could or might have or claim, in or to the said island or lordship of Man, or its dependencies, for such sum or sums of money, or upon such other terms or conditions, as they should think fitting; and that upon the executing such contracts, or agreements, by or on behalf of the said Earl, or such other persons claiming under him, or any of his ancestors; or upon executing such other conveyances as should be agreed on for that purpose; it should be lawful for the Commissioners of the Treasury, to order and direct the payment of such money as should be so contracted or agreed on for such purchase or purchases, to such person or persons as should be entitled to have and receive the same."

The most noble James Duke of Athol, as right heir of the said James Lord Stanley, on failure of the heirs male of William Earl of Derby, became seized to him and his heirs, of the island, castle, Pele, and lordship of Man, and all other the premises aforesaid, except the mines-royal so reserved in the crown: and by a deed of feoffment, dated the 14th of November 1737, between his Grace of the one part; the Right Honourable John Earl of Dunmore, the Honourable William Murray of Lincoln's-Inn, London, esquire, and John Murray, of Edinburgh, esquire, of the other part; his Grace granted and confirmed unto the said Earl of Dunmore, William Murray, and John Murray, all the said island, castle, Pele, and lordship of Man, and all other the premises, except as before excepted, *to hold* to them, their heirs and assigns for ever, upon the trusts therein-mentioned: but in this deed, a power was reserved to his Grace, by any deed or deeds, or by his last will and testament, to revoke all such trusts and agreements, and to appoint any farther or different trusts thereof, as should seem proper to his Grace.

By indenture dated the 4th of May 1748, made between the same parties, the said James Duke of Athol, in pursuance of the powers in him vested, did revoke the trusts and agreements contained in the former deed of the 14th of November 1737, "of and concerning the said island, castle, Pele, and lordship of Man, and all other the premises; and directed and appointed that the said John Earl of Dunmore, William Murray, and John Murray, and their heirs and assigns,

assigns, should stand seized of the premises upon such other trust as therein-mentioned concerning the same;" in which deed was also reserved to the said Duke of Athol a like power of revocation, "with authority to declare, limit, or appoint, any further, other, or different trusts, or directions of the same, or any part thereof, with or without power of revocation, as to him should seem proper."

By indenture or deed of feoffment, with livery of seisin thereon indorsed, dated the 6th of April 1756, and made between the said James Duke of Athol of the first part; the said William Murray, then his Majesty's Attorney-General, of the second part; and the most noble Archibald Duke of Argyle, the Right Honourable David Lord Viscount Stormont, and John Sharpe, esquire, of the third part; reciting, among other things, "that proposals had, from time to time, been made to the said James Duke of Athol, on the part of the King's Majesty, in order to purchase of the said Duke of Athol the said isle and territories of Man, and other the hereditaments and premises therein-mentioned: and that the said Duke, though reluctant to alien so honourable a principality from his family, had always been ready to submit to his Majesty's will and pleasure therein, who had never proposed to purchase but upon paying a full and adequate consideration for the same; but that it was uncertain whether any such sale would be made of the said isle, hereditaments and premises, in the life time of the said Duke of Athol; and that therefore he the said Duke was mindful and desirous that the same should be settled, assured, and conveyed, upon such trusts as therein expressed; the said James Duke of Athol, in pursuance of the powers reserved to him, did revoke all the trusts and agreements, in the former deed contained, concerning the said isle, castle, Pele, lordship and territories of Man, and all other the premises as aforesaid. And further, the said James Duke of Athol, and also the said William Murray, by direction of his Grace, did grant and confirm unto the said Duke of Argyle, Lord Viscount Stormont, and John Sharpe, esquire, the said isle, castle, Pele, lordship and territories of Man, with the rights, royalties, members, dependencies, jurisdictions, and appurtenances thereof, or thereunto belonging, with all other the premises as aforesaid, *to hold* unto them, their heirs and assigns, for ever, of the Sovereign

vereign Lord the King, his heirs and successors, by the rents and services by which the said James Duke of Athol and William Murray, or either of them, then held the same: *upon trust*, among other things, after the decease of the said James Duke of Athol, that they the said Duke of Argyle, Lord Stormont, and John Sharpe, and the survivors of them, their nominees and assigns, should at any time, with the consent and approbation of the person and persons who, after the death of the said James Duke of Athol, should be entitled to the actual receipt of the rents, revenues, and profits of the said isle and premises, (such person and persons being then of the age of 21 years) sell and convey, release, and surrender, the said isle, castle, Pele, lordship and territories of Man, and other the trusted premises, (whereof no appointment should have been made by the said James* Duke of Athol in his life-time, pursuant to a power to him reserved) unto the King's Majesty, his heirs or successors, for such price in ready money as they could reasonably get, and should judge to be a proper equivalent, and adequate consideration for the same; and should, with such consent and approbation, invest the money to arise by the sale and disposition thereof, in the purchase of lands of inheritance in Scotland: and after such purchase or purchases made, should convey, settle, and intail the lands so to be purchased, with all the proper prohibitive, irritant, and resolute clauses, so as the same might be effectually limited, and unalienably entailed, as far as the rules of Scotland would permit, to, upon, and for, such persons, uses, intents and purposes, as were therein declared concerning the same; that is to say, to the heirs male of the body of the said James Duke of Athol, remainder to the heirs female of the body of the said Duke, (the eldest heir female always succeeding without division, and excluding their portioners) remainder to the Honourable John Murray† of Strowan, esquire, nephew of his Grace, and husband of the Right Honourable Lady Charlotte Murray,‡ the only daughter then living of the said James

* In the Act of Parliament of the 5th of Geo. III. he is there, by mistake called John. See the act, p. 505.

† Late Duke of Athol.

‡ Duchess Dowager of Athol, and Baroness Strange.

Duke

Duke of Athol, and the heirs male of her body; with like remainders to James and George Murray, esquires, brothers of the said John Murray, successively, and the heirs male of their respective bodies; with divers other remainders over in tail male; remainder to the heirs and assigns of the said James Duke of Athol whatsoever; with power to the trustees (with the consent of the person or persons who would have been entitled to the receipt of the rents and profits of the premises, in case there had been no sale) to place out the money arising by such sale on real securities in Scotland, or in any other part of Great-Britain, or in the purchase of stocks in the publick companies, funds, or upon government securities. With power also to the surviving trustees, in case of the death of any of them, to re-infeoff other trustees to the same uses: and likewise with power to the said James Duke of Athol, by deed or will, to revoke or alter all or any the uses and trusts therein expressed concerning the premises, and to limit and appoint any new and further uses and directions thereof, as to him should seem meet,

By another deed of feoffment, dated the 21st of November 1761, made between the said James Duke of Athol of the first part; David Lord Viscount Stormont of the second part; John Murray, esquire, of the third part; John Wood, esquire, governor and commander in chief of the Isle of Man of the fourth part; Sir Charles Frederick, knight of the Bath, and Edmund Hoskins, esquire, of the fifth part; and the Right Honourable George Earl of Aberdeen of the sixth part; *Reciting*, that the said Archibald Duke of Argyle, and John Sharpe, were both dead; and that several proposals had been made to the said James Duke of Athol for the purchase of the several rectories, impropriations and tythes, within the said Isle, part of the trusted premises: and that to facilitate the sale thereof, he was determined to revoke all the trusts of the said rectories, impropriations and tythes, declared as aforesaid. And further reciting, that the said David Lord Viscount Stormont had, with the privity and approbation of the said James Duke of Athol, nominated the said Sir Charles Frederick and Edmund Hoskins, to supply the place of the said Archibald Duke of Argyle and John Sharpe, in the execution of the trusts as were not revoked: he the said James Duke of Athol did revoke all the trusts

trusts before declared, concerning the said rectories, impropriations, and tythes; and his Grace, and Lord Stormont by his direction, granted the same to the said John Murray, upon the trusts therein-mentioned."

"And as concerning the isle, lordship, and territory of Man, and all the other premises, (other than the rectories, impropriations, and tythes) the said James Duke of Athol, and David Lord Viscount of Stormont, did grant and enfeoff the same to the said John Wood, his heirs and assigns, to the intents that he and they should re-enfeoff the same to the said Lord Stormont, Sir Charles Frederick, and Edmund Hoskins, their heirs and assigns, upon the trusts, and for the intents and purposes, and under the limitations, in the deed of the 6th of April 1756, declared concerning the same."

Mr. Wood, by deed-poll, dated the 8th of July 1762, re-enfeoffed accordingly, "the said isle, castle, Pele, and lordship, and other the premises last mentioned, unto the said David Lord Viscount Stormont, Sir Charles Frederick, and Edmund Hoskins, and their heirs."

The said James Duke of Athol departed this life, on the 8th of January 1764, without revoking or altering the last feoffment, leaving the said Lady Charlotte* his daughter and only child; whereupon she and her husband "became intitled to the said isle, castle, Pele, and territories of Man, with other the hereditaments and premises, (the said rectories, impropriations, and tythes excepted) under and by virtue of those deeds already mentioned, and according to the estate and interest thereby limited to them respectively therein."

The present state of the Isle of Man, under the purchase of it made by the Crown of Great-Britain of the Duke and Duchess of Athol, with the subsequent Acts of Parliament.

HIS Grace the late James Duke of Athol, as heir general, did homage to his Majesty for the Isle of Man, and entered into a treaty with the Lords of the Treasury concerning the purchase of the same: but his Grace died

* Wife of John late Earl of Athol.

before any agreement was made, and was succeeded by his daughter Charlotte (Duchess Dowager of Athol and Baroness Strange) as before-mentioned.

A treaty was then set on foot between the Right Honourable the Commissioners of his Majesty's Treasury and his present Grace John Duke of Athol and Charlotte his wife, for the sale of their estate and interest in the island of Man, or such part thereof as should be found expedient, to vest in his Majesty for the publick service. In consequence of which, the Duke and Duchess of Athol, in their letter, dated the 27th of February 1765, and addressed to the Lords of the Treasury, inclosed an abstract of the clear revenue of the Isle of Man, from the year 1754 to 1763; and their Graces declared, " that they were ready, if it should be deemed necessary for the publick service, to part with all their rights held under the several grants of the isle of Man: but apprehended, that the reservation of their landed revenue, together with the patronage of the bishoprick, and other ecclesiastical benefices in the island, could not interfere with the interest of the publick; and presumed there could be no objection to their preserving the honourable distinction and service which their ancestors had so long enjoyed, and by which they held their rights in the island, of presenting the two falcons at the coronation: and notwithstanding the difficulty of proposing a proper compensation, which might expose their Graces to the imputation of making an unreasonable demand on the one hand, and of not doing sufficient justice to the family on the other; yet as the circumstances of the case had made it necessary, they therefore hoped, that neither his Majesty, nor the Parliament, would think the clear sum of seventy thousand pounds too great a price to be paid them, in full compensation for the absolute surrender of the isle, castle, and Pele of Man; and all rights, jurisdictions, and interests, in or over that island, and all its dependencies, holden under the several grants thereof, or under any other title whatsoever, reserving only their landed property, with all their rights in and over the soil as lords of the manor; with all the courts baron, rents, services, and other incidents to such courts belonging; their wastes, commons, and other lands; inland waters, fisheries, and mills; and all mines, minerals, and quarries, according to their rights

rights therein; felons' goods, deodands, waifs, strays, and wrecks at sea; together with the patronage of the bishoprick, and of the other ecclesiastical benefices in the island, to which they were then entitled, to be holden of the crown by the honourable service above-mentioned.

In pursuance thereof, a contract or agreement in writing, dated the 7th of March 1765, was entered into between the Lords of the Treasury of the one part; and their Graces the Duke and Dukes of Athol, Sir Charles Frederick, and Edmund Hoskins, of the other part; whereby the commissioners of the treasury contracted and agreed with the said Duke and Dukes, and their said trustees, for the absolute purchase of the Isle of Man, with its dependencies, except as therein excepted, for the price or sum of seventy thousand pounds sterling, to be paid as therein-mentioned.

David Lord Viscount Stormont was then resident at Vienna, in the character of his Majesty's Ambassador Extraordinary at that Court; and as that contract and agreement could not be effectually established and carried into execution, without the authority of the Parliament; therefore an act of Parliament was accordingly passed, in the fifth year of the reign of his Majesty King George III.* entitled, "An act for carrying into execution a contract made, pursuant to the act of parliament of the twelfth of his late Majesty King George I. between the Commissioners of his Majesty's Treasury and the Duke and Dukes of Athol, the proprietors of the Isle of Man, and their trustees, for the purchase of the said island and its dependencies, under certain exceptions therein particularly mentioned;" by which statute it was enacted,

"That upon payment by his Majesty into the Bank of England of seventy thousand pounds, on or before the 1st of June 1765, in the names of John Duke of Athol, and Charlotte his wife Baroness Strange, Sir Charles Frederick, and Edmund Hoskins, clear of all deductions; to be by them the said Duke and Dukes, and their trustees, paid and applied for the uses and purposes expressed in the deed of feoffment, dated the 6th of April 1756; the said island,

calle, Pele, and lordship of Man, and all the islands and lordships to the said island of Man appertaining, together with the royalties, regalities, liberties, and sea-ports, to the same belonging, and all other the hereditaments and premises comprized and granted in the letters patent dated respectively the 6th of April in the seventh year of the reign of King Henry IV. the twenty-eighth of June in the seventh year of the reign of King James I. and the Act of Parliament made the following year, and every or any of them, except as therein after was excepted, should be, and they were thereby, unalienably vested in his Majesty, his heirs and successors, freed and exempted from and against all estates, uses, trusts, intails, reversions, remainders, limitations, charges, incumbrances, titles, claims and demands whatsoever, in the most ample extent. That the receipt of the cashier of the Bank of England, testifying the payment of the said seventy thousand pounds, in the names of the said Duke and Duchess of Athol, and their trustees, should be a sufficient discharge to his Majesty. *Provided*, that the said sum, or the lands which should be purchased therewith, pursuant to the trusts expressed in the deed of feoffment of the 6th of April 1756, were to be subject to the same estates and claims as the said island was before the passing of this act. *Provided also*, that nothing in this act should extend to vest in the Crown the patronage of the bishoprick of the island of Man, or of the bishoprick of Sodor, or of the bishoprick of Sodor and Man, or the temporalities of the same, whenever they should become vacant; or the right of advowson, patronage, presentation, collation, donation, nomination, or free disposition, of or to any archdeaconries, canonries, prebends, colleges, hospitals, churches, chapels, rectories, vicarages, or other ecclesiastical benefices or promotions whatsoever, within the said island, lordship, and territory of Man, or the dependencies thereof; or any hundreds, wapentakes, manors, towns, vills, churches, monasteries, abbies, priories, or scites, circuits, and precincts thereof, farms, lands, roads, and other manerial matter" therein particularly expressed in all the tedious prolixity of the law.*

"But the same should be reserved and remain vested in such

* See the act, p. 511, 512.

persons and for such uses as before this act was made: but to be held of his Majesty, his heirs and successors, by the usual honorary service of rendering two falcons on the days of coronation; and under the yearly rent of 101l. 15s. 11d. to be paid as usual at the receipt of his Majesty's Exchequer."

Great-Britain had been always jealous of the little Isle of Man, for carrying on a clandestine trade, which was highly prejudicial to the English nation in particular, as also to Scotland and Ireland: therefore, as the dominion of the Isle of Man was now transferred to the Crown, it was resolved to suppress or restrain such an illicit trade. Accordingly, the Lords of the Treasury directed the Commissioners of the customs in London, Edinburgh, and Dublin, to make a proper enquiry into the nature of the smuggling trade, as carried on from the Isle of Man. Those enquiries were made by the respective commissioners of the revenue, who returned their distinct memorials or reports thereon to the Lords of the Treasury.

I. The Commissioners in London reported to their Lordships, that vast quantities of foreign goods were continually imported into the Isle of Man, and from thence clandestinely brought into Great-Britain, particularly,

1. From *France*, brandy, wine, and other articles.
2. *Spain*, brandies, wine, &c.
3. *Denmark*, East-India goods, &c.
4. *Sweden*, the same.
5. *Holland*,
6. *Hamburgh*,
- and
7. *The Netherlands*,
8. *Ireland*, tobacco, wool, and East-India goods.
9. *The British Colonies*, rum and coffee.

} brandies, wine, East-India goods, cambricks, and lawns.

That such fraudulent importations were very pernicious, and greatly supported the trade of the foreign East-India com-

panies, against every law that had been devised; therefore, the Commissioners offered to their Lordships the following proposals for the prevention of this dangerous trade:

1. For the officers in England and Scotland to visit and inspect the Isle of Man.

2. To seize vessels and goods there as in England.

3. Ships hovering there to be seized as in England.

4. Ships bound to Africa, to give security not to load at Man.

5. East-India goods, cambricks, and lawns, to be prohibited exportation to Man.

6. Rum, &c. the same.

7. No brandy, &c. to be imported or exported, unless under proper restrictions.

8. Contracts of an illicit kind to be void.

II. The Commissioners at Edinburgh in their memorial* reported to their Lordships, they had considered the prejudices interior and exterior, from the commerce of the Isle of Man, to his Majesty's revenue, which was near three hundred and fifty thousand pounds sterling annually.

That articles of import there, such as teas, &c. were prohibited.

That smuggling there was encouraged in England.

That the brewery in Man was become great, and its tannery was considerable.

III. The memorial of the Commissioners in Dublin† represented to their Lordships "the result of their enquiry as to smuggling in Man, which practice was easy to be done, and for many reasons which they mention; particularly as the island was a receptacle for bankrupts, who had connexions in England, and evaded the laws.

That wherries were employed in this clandestine trade, which the present restrictions could not prevent.

That the value of the goods seized on the coast of Ireland from the Isle of Man amounted to about 10,000l. a year.

* Dated 24th December, 1764.

† Dated the 20th October, 1764.

That smuggling from England was guarded against.

That the principal goods imported into Man were foreign teas.

That the merchants from Liverpool and other places imported goods for the African trade to the Isle of Man."

In consequence of these reports, an Act of Parliament was passed in the 5th year of King George III. cap. 39, intitled, "An act for effectually preventing the mischiefs arising to the revenue and commerce of Great-Britain and Ireland from the illicit and clandestine trade to and from the Isle of Man." The preamble recited the clause in the act of the 7th of King George I. against unlawfully importing East-India goods into the British islands, particularly Man. As also that great quantities of tea and other India goods were imported from foreign parts, and landed in the Isle of Man; which goods, as well as great quantities of brandy and other foreign liquors, were brought from the Isle of Man, and clandestinely run a-shore in Great-Britain, to the great prejudice of the trade and revenues thereof. To prevent which acts for the future, it was therefore enacted, as follows:—

"That after the 1st day of June 1765, all officers of his Majesty's customs and excise should have the full power to visit and search ships in the Isle of Man, and to seize contraband goods.

"That prohibited goods, particularly those from Persia, India, or China, and imported to the Isle of Man from Great-Britain, might be seized, and forfeited, together with the package.

"That the Isle of Man should be added to, and included in, the bonds, which were then by law required to be given, that such goods should be duly exported, and not re-landed again in any part of Great-Britain.

"That no foreign brandy, arrack, rum, strong waters, or spirits, should be imported into the Isle of Man, but from Great-Britain directly, on forfeiture of the goods and vessel.

"That no rum or other spirits should be shipped in America, but on condition that the same should not be carried to or landed in the Isle of Man, under the penalties of former acts.)

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"That no foreign brandy or other spirits should be exported from the Isle of Man, or carried coastwise, in such casks under sixty gallons: nor should any wine be imported into, or exported from, the said Island, or carried coastwise, in casks under twenty-five gallons; nor in any ship or vessel of less burthen than one hundred tons; upon forfeiture of the ship and goods.

"That vessels found hovering on the coast, with prohibited goods on board, were liable to forfeiture, together with the goods.

"That no brandy, rum, or other spirits, should be imported from the Isle of Man into Great-Britain, or Ireland, upon any pretence whatsoever; but vessels coming from thence, with spirits or prohibited goods on board, and found hovering on the coast, were liable to be forfeited, together with the goods.

"That all seizures made under the act might be brought to any port in Great-Britain, Ireland, or the Isle of Man, and prosecuted in the courts of record there; with indemnity to prosecutors as in Great-Britain.

"That licensed goods found on board vessels liable to seizure, were to be lodged in the King's warehouses till claimed, and the officer was indemnified: but if no claim was made within twenty days, the goods were to be advertised, and notice sent to the cognizee if known; but if not claimed within six months, they were to be publickly sold, and the duties and charges to be paid thereout."||

Provided always, that in case the said goods, or any part, should be perishable in their nature, it should be lawful for the commissioners to cause the same to be forthwith sold.

And it was thereby further enacted, that from and after the 1st of June 1765, for every ship or vessel that should set sail from Great-Britain or Ireland, for any part of Africa, or any of his Majesty's dominions out of this realm, suffi-

§ 12th and 25th of Charles II.

|| The principal inhabitants of the Isle of Man afterwards thought the restrictions too hard upon the people, and were very desirous of having them altered; which was done by strong application and great assiduity.

cient bond should be given, with one surety, besides the master, to the value of one thousand pounds, if of less burthen than one hundred tons; and of two thousand pounds, if of greater burthen: with condition, that such vessel should not, during the course of the voyage, take on board any stores, goods, or merchandizes whatsoever, at the Isle of Man; nor out of, or from, any ship, vessel, or boat, at sea, or elsewhere, any stores, goods, or merchandizes which should have been brought from thence: which bond should continue in force for one year, from the completion of the voyage; and in case no fraud should appear within that time, the commissioners of the revenues might direct the bond to be delivered up.

It was thereby further enacted, that all officers acting in the execution of this act should be subject to the same penalties, for any frauds, or collusive agreements, in breach of their duty, as they would be liable to if such offences were committed in Great-Britain: and upon persons offering bribes, obstructing, or assaulting them; or assisting in running of goods, without payment of the same; or any goods prohibited to be imported into the Isle of Man; or in shipping or loading outwards any goods prohibited to be exported from thence, should be subject to the like penalties as in Great-Britain.

But here, beware, "that every such offence and offences should be enquired of, examined, tried, and determined, in any county within the kingdoms of Great-Britain or Ireland, in such manner and form, and by the same rules, as if the same offence had been therein committed: or in any courts, to be holden in his Majesty's name, or by virtue of his authority, in the Isle of Man, according to the usual proceedings of such courts.

But if any suit, indictment, or prosecution, should be commenced, in pursuance of this act, in any of the courts in Great-Britain or Ireland, the like process might issue thereupon, as would have issued if the said offence had been therein committed; and should and might be directed to such person or persons, in any part of the Isle of Man, or on board any ship, vessel, or boat, being in any bay, harbour, river, or creek, of or belonging to the Isle of Man, or within three leagues of the shores thereof: and the offender or offenders should

should give the like security for their appearance, and to answer the forfeiture and penalties incurred for such offence, in the same manner, and according to the usual course of proceeding upon such process in Great-Britain or Ireland respectively: and every person resident in the Isle of Man, who should be thus served with any process of subpœna, issuing out of any of his Majesty's courts of record at Westminster, Edinburgh, or Dublin, should be compelled to appear or attend as required.

There was also a penalty of five hundred pounds imposed "for insuring the fraudulent conveyance of goods to or from the said island;" one moiety of the penalty to the informer, and the other to the officer of customs or excise prosecuting for the same: and the insurer or insured were also permitted to make the information, and be intitled to the moiety of the penalty, as well as to keep or recover the insurance money.

The property of the Isle of Man was now vested in the King, his heirs and successors, in pursuance of an act made in the fifth year of his Majesty's reign, intituled, "An act for carrying into execution a contract made pursuant to the act of parliament of the twelfth of his late Majesty King George the first, between the Commissioners of his Majesty's Treasury and the Duke and Duchess of Athol, the proprietors of the Isle of Man, and their trustees, for the purchase of the said Island and its dependencies, under certain exceptions therein particularly mentioned."

This act, if considered as beneficial and effective to the British government, appeared to be as prejudicial and deficient to the inhabitants of Man, who were thereby greatly abridged of their insular rights, and almost totally deprived of their ancient privileges. Manksmen considered it in this light; they found themselves distressed in trade, and oppressed in their immunities. Thus commerce declined, trade was contracted, and agriculture relinquished; so that the yeomanry, fishermen, and other industrious part of the island, were apprehensive that all their anterior claims were suspended, abridged, or lost, for themselves and their posterity.

Incited by a love for their country, and roused by a zeal for its welfare, they sent over agents to vindicate their cause before the Legislative Power of Great-Britain, in which they happily succeeded, though they had powerful opponents.

The

The agents for the people prevailed so far in their private case, and publick remonstrances, as to procure an Act of Parliament in 1766, intituled, "An act for encouraging and regulating the trade and manufactures of the Isle of Man; and for the more easy supply of the inhabitants there with a certain quantity of wheat, barley, oats, meal, and flour, authorized by an act made in this session to be transported to the said Island;" whereby it was preambled declared, as follows:

"It is expedient that provision be made for encouraging, improving, and regulating the trade and manufactures of the said Island, and the fisheries on the coasts thereof; and it being necessary that a revenue should be raised in the said Island of Man, to answer these purposes, and to defray the expences of government there, it was enacted, that from and after the fifth of July 1767, the duties payable to his Majesty in the said Island of Man, on all goods imported there, or exported from thence, should cease, determine, and be no longer paid; and that in lieu thereof there should be raised, levied, collected, and paid unto his Majesty, his heirs and successors, the following duties for and upon the goods and merchandize therein-after mentioned, which should be brought or imported into the said Isle of Man; that is to say:

The NEW DUTIES.

- "For every gallon of British spirits imported from England one shilling.
- "For every gallon of rum, the produce of the British plantations, imported from England, 1s. 6d.
- "For every pound weight of bohea-tea imported from England, one shilling.
- "For every pound weight of green-tea imported from England, one shilling and sixpence.
- "For every pound weight of coffee imported from England, nine-pence.
- "For every pound weight of tobacco imported from England, two-pence.
- "For every chaldron of coals, Winchester measure, imported from England or Ireland, three-pence.

"For

- "For and upon all hemp, iron, deal boards and timber, imported from foreign parts, 5l. per cent. ad valorem.
- "For every ton of French wine, four pounds.
- "For every ton of all other sorts of wine imported, 2l.; and after these rates for any greater or less quantity.
- "For and upon all sorts of corn and grain, imported from England, for which any bounty shall have been allowed and paid upon the exportation thereof, ten pounds per centum ad valorem.
- "For all other goods, wares, and merchandizes whatsoever, which were or might be entitled to any bounty, or to any draw-back of the duties of excise, on exportation, in Great-Britain, which should be imported from Great-Britain into the said Isle of Man, five pounds per centum ad valorem.
- "For and upon all goods, wares, and merchandizes whatsoever, not therein before particularly charged, (except such goods as were exempt from duty by this act) imported from Great-Britain to Ireland, 2l. 10s. per centum ad valorem;—and if imported from any other port or place from whence such goods might be lawfully imported into the said Isle of Man, fifteen pounds per centum ad valorem.
- "And it was thereby further enacted, that the several rates and duties therein granted should be paid down in ready money, without any discount or allowance; and should be raised, levied, collected, paid, and recovered, under the authority and direction of the commissioners of the Treasury, or the Lord high Treasurer for the time being, in like manner and form, and by the same rules, regulations, and under such penalties and forfeitures, as the duties of customs payable in Great-Britain were raised, levied, collected, and recovered, as fully and effectually, to all intents and purposes, as if the several clauses, powers, directions, penalties, and forfeitures relating thereto, were particularly repeated, and again enacted in the body of this present act; and, (except the necessary charges of raising, collecting, levying, recovering, answering, paying, and accounting for the same) the said rates and duties should from time to time be brought
and

and paid into the receipt of his Majesty's Exchequer, distinctly and apart from all other branches of the public revenue; and such part thereof as should remain after the necessary expences attending the government of the said Isle of Man, and the administration of justice there, were from time to time defrayed, should be reserved for the disposition of Parliament,

- " And it was thereby further enacted, that from and after the said fifth of July 1767, it should and might be lawful for any person or persons to import into the said Isle of Man, in any ship or vessel, from any port or place whatsoever, any flax or flax-seed, raw or brown linen yarn, wood ashes and weed ashes, fish and flesh of all sorts, and any sort of corn or grain, from any port or place whatsoever (except from Great-Britain only) without payment of any custom or duty whatsoever.
- " And it was thereby further enacted, that from and after the said fifth day of July 1767, it should and might be lawful for any of his Majesty's subjects to import into the said Isle of Man, in British vessels navigated according to law, from any port or place in Great-Britain or Ireland; any sort of white or brown linen cloth, and hemp or hemp-seed, being the produce or manufacture of Great-Britain or Ireland; horses or black cattle; all utensils and instruments fit and necessary to be employed in manufactures, fisheries, or agriculture; bricks and tiles; all sorts of young trees, sea-shells, lime, and soapers' waste, packthread and small cordage for nets, without payment of any custom or duty whatsoever for the same.
- " And it was thereby further enacted, that it should and might be lawful for any of his Majesty's subjects to import into the said Isle of Man, in British vessels navigated according to law, from any port or place in Great-Britain, without payment of any custom or duty whatsoever, any sort of salt, boards, timber, and hoops, being the produce and manufacture of Great-Britain: iron in rods or bars, cotton, indigo, naval stores, and any sort of wood commonly called lumber, as specified in an act passed in the eighth year of the reign of King George the First, of the growth, production, or manufacture

manufacture of any British colony or plantation in America; and all other goods of the growth, production, or manufacture of the said colonies or plantations, for which any bounty or premium was allowed by law on the importation thereof into Great-Britain.

" Provided always, that due entries should be made of the goods therein before mentioned, which were allowed to be imported into the said Isle of Man, duty free, at the custom-house for the port or place where the same should be imported, expressing the quantity or qualities of such goods in the usual manner, before landing thereof, and the same should be landed in the presence of the proper officer of the customs for that purpose; on failure whereof, the said goods should be liable to the duty of 15l. per centum ad valorem.

As it was necessary for proper restrictions and limitations to be observed with respect to the importation of the several enumerated articles, it was thereby further enacted, " That from and after the said fifth of July 1767, no linen cloth should be imported into the said Isle of Man, but such only as should be *bona fide* and without fraud laden and shipped in Great-Britain or Ireland, and carried directly from thence; and no glass or woollen manufactures should be imported into the said Isle of Man, but such only as should be *bona fide* laden and shipped in Great-Britain, and carried directly from thence; and no teas, brandy, strong waters, or other spirits whatsoever, coffee, or tobacco, should be imported into the said Isle of Man, but such only as should be *bona fide* laden and shipped at some port of England, and carried directly from thence, under the restrictions and limitations therein after mentioned; upon the forfeiture of all such goods as should be imported or carried contrary to the true intent and meaning of this act, or the value thereof, together with the ship or vessel in which the same should be imported or carried, with all her guns, furniture, ammunition, tackle, and apparel; to be seized by any officer or officers of the customs, and prosecuted and sued for as therein directed; any law, custom, or usage, to the contrary notwithstanding.

" And

- “ And it was further enacted, that from and after the said fifth of July 1767, the commissioners of his Majesty's customs in England, or any three of them, should and might grant licence, without fee or reward (to continue in force for three months) to any of his Majesty's subjects, to export, from any port of England into the port of Douglas in the Isle of Man, but to no other, in British ships navigated according to law, any quantity of spirits, not exceeding in the whole fifty thousand gallons of British distilled spirits, and thirty thousand gallons of rum, the produce of the British plantations; any quantity of tea, not exceeding twenty thousand pounds weight of bohea tea, and five thousand pounds weight of green tea, in one year; any quantity of coffee, not exceeding five thousand pounds weight, in one year; and any quantity of tobacco, not exceeding one hundred and twenty thousand pounds weight, in one year, to commence from the said fifth of July 1767, and in every succeeding year; and for the goods so exported, by virtue of such licence, the exporter should be intitled to receive the drawbacks, but under the same security, regulations, and restrictions, in all respects, as were allowed and prescribed for such goods respectively when exported from Great-Britain to Ireland; and his Majesty's receiver-general of the Isle of Man, or his deputy, was thereby enjoined and required to keep a register at the port of Douglas, of the quantity of each species of goods so imported as aforesaid; and to transmit an account thereof, every quarter, to the commissioners of his Majesty's customs at London.
- “ And it was further enacted, that no tea, brandy, strong waters, or spirits, of any kind whatsoever, coffee, chocolate, tobacco, glass, or coals, British or other wrought silks or salt, nor any wine, should be exported, or shipped or laden on board any ship, vessel, or boat, in order to be exported from the said Isle of Man, to any place whatsoever; on forfeiture of all such goods, or the value thereof, together with the ship, vessel, or boat, in which the same should be laden, with all her furniture.
- “ And it was thereby further enacted, that all goods carried coastwise in the said Isle of Man should be subject to

to the same securities, rules, regulations, penalties, and forfeitures, in all respects, as were prescribed and directed by any act of Parliament then in force with respect to goods carried coastwise in Great-Britain.

"That from and after the said fifth of July 1767, no wool, woollen, or bay yarn, or live sheep, should be exported, or shipped or laden on board any ship, vessel, or boat, in order to be exported from the Isle of Man, under the like penalties and forfeitures as were inflicted by any law then in force against the exporting such goods from Great-Britain to foreign parts,

"Provided always, that nothing therein before contained should extend to prohibit the exportation of wool, woollen or bay yarn, or live sheep, from the Isle of Man to Great-Britain; the exporter first giving bond to his Majesty, with one or more sufficient surety or sureties, in the penalty of 500l. for the due landing thereof according to the entry, and to return a certificate within three months, under the hands and seals of the collector or comptroller, or other proper officer of the customs, at the port or place in Great-Britain where such goods should be landed, testifying the landing thereof; the danger of the seas only excepted.

"And it was further enacted, that from and after the fifth of July 1767, all goods, wares, and merchandizes, (malt and barley excepted) which might be lawfully exported from Great-Britain to the Isle of Man, should upon being so exported be intitled to the same drawbacks and bounties, under the like rules, restrictions, securities, penalties, and forfeitures, in all respects, as such goods were intitled or liable to by law upon exportation from Great-Britain to Ireland.

"That from and after the said fifth of July 1767, no low wines whatsoever should be made, extracted, or distilled, within the Isle of Man, from any wheat, barley, malt, or any sort of grain, or from any meal or flour, or from any foreign or imported materials, or any mixture therewith; on the penalty of two hundred pounds, and the forfeiture of all such wheat, barley, &c. with the tuns, casks, coppers, stills, &c. made use of in making the same; to be seized by any officer or officers of the customs.

"And

- " And it was thereby further enacted, that all ships or vessels which had been, or should be, built in the Isle of Man, and should be owned by his Majesty's subjects in the said island, should be deemed and pass as of the built of Great-Britain, to all intents and purposes whatsoever, upon one or more of the owners thereof registering such ships or vessels, and making proof upon oath of the built and property thereof, before his Majesty's Receiver-General, or his deputy, in the said Isle of Man, in the manner and form directed for registering ships, by an act made in the seventh and eighth years of the reign of King William the Third.
- " That for promoting industry, and to encourage the inhabitants of the Isle of Man to engage in the Herring Fishery upon the coasts thereof, and in the manufacture of Linen Cloth, it was also enacted, that the several and respective bounties or sums of money, therein after mentioned, should be allowed and paid for the boats employed in such fishery, and to the manufacturers of such linen cloth, under the several limitations and restrictions therein after expressed; that is to say,

For the encouragement of the Fishery.

- " To the owner or master of such boat as should take the first maze, consisting of 500 herrings, in each season, *videlicet*, between the first of June and the first of December in every year, the sum of 5l.
- " To the owner or master of the boat which should fish the greatest number of nights in each season as aforesaid, the sum of 10l.
- " To the owner or master of the boat which should fish the second or next greatest number of nights in each season as aforesaid, the sum of 7l. 10s.
- " To the owner or master of the boat which should fish the third greatest number of nights in each season as aforesaid, the sum of 5l.
- " To the owner or master of the boat which should fish the fourth greatest number of nights in each season as aforesaid, the sum of 2l. 10s.

" To

- "To the owner or master of the boat which should take the greatest number of herrings in each season, provided it exceeded fifty maze, or 25,000 herrings, the sum of 10l.
- "To the owner or master of the boat which should take the second or next greatest quantity of herrings in each season, exceeding the number of 25,000 the sum of 5l.
- "To the owner or master of the boat which should take the last maze of herrings each season, the sum of 5l.
- "To the Admiral of the herring fishery for each season, the sum of 5l. and to the Vice-Admiral of the said fishery for each season, the sum of 3l.
- "To the Water-Bailiff of the island or his deputy, in consideration of the trouble and expence of attending at the several ports, and visiting the coasts during the herring fishing season, the sum of 20l.

For the Encouragement of the Linen Manufacture.

- "To the weaver or person who should weave, in each year, the greatest number of yards of linen cloth within the said island, of the value of ten-pence, and not exceeding the value of 1s. 6d. per yard, the sum of 6l.
- "To the weaver or person who should weave, in each year, the next greatest number of yards of linen cloth within the said island, of like value, the sum of 4l.
- "To the person who should spin, in each year, the next greatest quantity of linen yarn within the said island, the sum of 5l.
- "To the person who should spin, in each year, the next greatest quantity of linen yarn within the said island, the sum of 3l.
- "To the person who should export for sale, in each year, the greatest number of yards of linen cloth of the manufacture of the said island, being all his own property, the sum of 10l.
- "That the several and respective allowances, therein before-mentioned, should be paid upon demand to the respective persons entitled thereto, by his Majesty's Receiver-General in the Isle of Man, or his deputy,
out

out of the duties of ten shillings payable to his Majesty in the said Isle, for and upon every boat or other vessel employed in the herring fishery, and out of the money arising to his Majesty from the several bay fisheries of the said island, in case the same should be sufficient to pay the said bounties; if the money arising by said duties should not be sufficient to pay said bounties, then said bounties are to be only paid in equal proportions according to the receipt of said duties, &c.

“ And, in order to ascertain the number of nights such boats should have fished, it was enacted, that the master of every boat employed in the fishery should deliver, weekly, an account in writing of the number of nights he had so fished in each preceding week, to the Admiral or Vice-Admiral of the herring-fishery; which accounts should be verified by the oaths of the Admiral or Vice-Admiral, and the master of the boat claiming such bounty, at the end of each season, before the Water-Bailiff of the island, or his deputy.

“ Provided always, that no person should be entitled to the bounties before-mentioned, unless the boat, for which such bounty was claimed, should, before she proceeded upon the fishery in each season, be registered at the custom-house at the port of Douglas; and the master of such boat should give bond to his Majesty, with one or more sufficient surety, in the penal sum of one hundred pounds, that such boat should not export, from the said Isle of Man, any goods prohibited to be exported from thence; or import, into the said isle, any goods prohibited to be imported there; or export or import there, any customable goods, for which the duties had not been duly answered and paid; and should not be otherwise employed or used in any illicit trade, whereby his Majesty should or might be defrauded: which bonds should continue in force for three years from the dates thereof.

“ That it should be lawful for the officer registering any ship, vessel, or boat, and taking any bond in pursuance of this act, to demand and receive from the master or owner of such ship, vessel, or boat, one shilling for every register, and from the person giving such bond, one shilling for every bond, and no more.

With respect as to the claims to the linen bounties, it is enacted, "that before any person should be intitled to the respective bounties, granted by this act for the encouragement of the linen manufacture, each person claiming such bounty should respectively make oath before his Majesty's Receiver-General of the island, or his deputy, of the number of yards of linen cloth wove or exported by the said person so claiming, and also of the quantity of linen yarn spun by the person claiming the bounty for spinning, agreeable to the terms before specified.

"That from and after the said fifth of July 1767, if any goods, wares, or merchandizes, liable to the payment of duties in the Isle of Man, by this or any other act of Parliament, should be unshipped or landed from any ship or vessel inward-bound, before the respective duties due thereon were paid, agreeable to law; or if any prohibited goods whatsoever should be imported into, or exported out of, the said Isle of Man; every person who should be assisting or otherwise concerned, either in the unshipping or landing inwards, or in shipping or landing outwards, such goods, or to whose hands the same should knowingly come after the unshipping, landing, or relanding the same, should for each and every offence forfeit treble the value of such goods, to be estimated and computed according to the best price that each commodity then should bear at the town and port of Douglas; and the said goods, and all the boats, horses, cattle, and carriages whatsoever, made use of in the landing, loading, removing, carriage, or conveyance thereof, should also be forfeited and lost; and should and might be seized by any officer or officers of the customs, and sued for and prosecuted as therein after mentioned.

"That all forfeitures and penalties inflicted by this act and all suits or informations which should be brought or commenced for the recovery thereof, should be sued for, prosecuted, tried, heard, and determined, and the said penalties and forfeitures distributed and disposed of, in such manner and form, and by such rules, regulations, and restrictions, as were prescribed and directed by

by an act made in the fifth year of the reign of his present Majesty.

“That whereas by an act passed in this session of Parliament, intituled, *An act to prohibit, for a limited time, the exportation of corn, grain, meal, malt, flour, bread, biscuit, and starch*; it was, among other things, enacted, that the said act should not extend to 2500 quarters of wheat, barley, oats, meal, and flour, transported from the ports of Southampton or Exeter only, unto the Isle of Man, for the use of the inhabitants of the said island: and whereas the ports of Southampton and Exeter, being remote from the Isle of Man, the navigation was too expensive and inconvenient to carry the said goods from thence; by which means the good purposes intended by the said Act had been in a great measure, if not entirely, ineffectual; it was therefore enacted, that from and after the passing of this act, it should and might be lawful for any of his Majesty's subjects, to transport wheat, barley, oats, meal, and flour, from the ports of Whitehaven and Liverpool only, instead of the ports Southampton and Exeter, under the like restrictions, securities, and limitations, as were mentioned in the said recited act; so as the whole quantity should not exceed 2500 quarters; one moiety of the quantity so to be shipped under the authority of this act, should be shipped at the port of Whitehaven, and the other moiety thereof at the said port of Liverpool.”

Thus the agents for the Isle of Man, after a tedious solicitation in England, obtained the establishment of their insular rights as far as could be well expected by the people, who had been in a kind of anarchy for a considerable time, and reduced to such a degree of distress, that many families were preparing to abandon the island, with all their effects; but their government was now fixed, and their trade established, under the sanction of the British Crown. Time alone will prove the consequences, “whether this alteration “may be to their interest or prejudice.”

CONTINU-

CONTINUATION OF
THE ACTS OF PARLIAMENT

Relative to the Isle of Man.

THE improvement of commerce in general, and the facilitating in particular the convenience of trade between Great-Britain and the Isle of Man, gave occasion to an act of parliament in 1767,* intituled, 'An act for amending certain laws relating to the revenue of the Post-office; and for granting rates of postage for the conveyance of letters and packets between Great-Britain and the Isle of Man, and within that island.'

In this act it is declared, "That whereas it having been found necessary for the improvement of trade and commerce, and for the safe and speedy conveyance of letters and packets between Great-Britain and the Isle of Man, to establish a packet-boat between the port of Whitehaven, in the county of Cumberland, and the port of Douglas, in the Isle of Man, it is enacted, That from and after the fifth day of July, 1767, it shall and may be lawful to his Majesty's post-master general, and his deputy and deputies by him sufficiently authorised, for the use of his Majesty, his heirs, and successors, to demand and receive, for the post and conveyance of all the letters and packets that shall be carried by packet-boats to or from the port of Whitehaven, or any other convenient port in the kingdom, from or to the port of Douglas, or any other convenient port of the Isle of Man, according to the sums hereafter-mentioned, that is to say:

THE RATES.

"For every single letter two-pence; for every double letter four-pence; for every treble letter six-pence; and for every ounce eight-pence; and so in proportion for every packet of deeds, writs, and other things."

It is thereby also enacted, "That from and after the said fifth day of July, 1767, it shall be lawful to his Majesty's

* Anno septimo Geo. III. cap. 50.

post-master general to establish post-offices and post-roads within the said Isle of Man, wherever it shall appear to him to be convenient, for the benefit of trade and correspondence; and that it shall be lawful to him, and his deputy and deputies by him sufficiently authorized, for the use of his Majesty, his heirs, and successors, to demand and receive, for the inland post or conveyance of all letters and packets sent by the post within the said isle, such rates of postage, in proportion to the number of miles or stages such letters and packets are carried, as now are respectively settled and ascertained to be paid for the inland conveyance of letters and packets within that part of Great-Britain called England.

“ It is further enacted, “ That from and after the said fifth day of July, 1767, all clauses, powers, disabilities, penalties and methods for recovering the same, and all other matters and things contained in an act made in the ninth year of the reign of Queen Anne, (intituled, *An act for establishing a general post-office for all her Majesty's dominions, and for settling a weekly sum out of the revenues thereof, for the service of the war, and other her Majesty's occasions;*) as also in an act made in the sixth year of the reign of George I. (intituled, *An act for preventing frauds and abuses in the publick revenue of excise, customs, stamp-duties, post-office, and house-money;*) so far as it relates to the post-office; as also in an act made in the twenty-sixth year of the reign of George II. (intituled, *An act for the more effectual preventing the fraudulent removal of tobacco by land or water, and for the ease of the fair trader, and for ascertaining the rates payable for the postage of certain letters; and for amending and explaining the laws relating to the sale of spirituous liquors by retail;*) so far as it relates to the post-office; as also in an act made in the fourth year of his present Majesty, (intituled, *An act for preventing frauds and abuses in relation to the sending and receiving letters and packets free from postage;*) as also in an act made in the fifth year of his present Majesty, (intituled, *An act to alter certain rates of postage; and to amend, explain, and enlarge several provisions in an act made in the ninth year of the reign of Queen Anne, and in other acts relating to the revenue of the post-office;*) and also in this present act, or in any other act relating to the post-office, shall extend to the said Isle of Man, and to his Majesty's subjects within the said isle, as fully and effectually

ally in every respect, as if the said isle, and his Majesty's subjects therein, had been expressly included in the said several acts, or in any of them."

The situation of the Isle of Man, in the middle of St. George's channel, affording a convenient refuge for ships in case of sudden and cross gales of wind, the preservation of his Majesty's ships, and the interest of trade and navigation in general, gave rise to an act of parliament in 1768, intituled, "An act for repairing, amending, and supporting the several harbours and sea-ports in the Isle of Man."

By this act it is enacted, "That all sums of money that have been raised and collected by virtue of the statutes of the Island of Man, on account of the harbours therein, at any time or times from and after the seventh day of May 1765, at which time the said Island became invested in his Majesty until the fifth of July 1771, and which have, or shall have been paid into the hands of his Majesty's receiver-general of the said island, or his deputy or deputies, shall be by him or them immediately laid out towards the repairs of the several harbours in the said island.

"It is also enacted, That from and after the said fifth day of July 1771, all the several and respective dues, rates, duties, and impositions, granted or payable by virtue of all or any of the said statutes of the said island on account of the harbours therein, shall cease and determine: and instead thereof, there shall be raised, levied, and paid, for the purposes intended by the present act, the several and respective rates and impositions following, upon all ships and vessels whatsoever, (his Majesty's ships and vessels, and others employed in his Majesty's service, only excepted) which shall arrive in any of the harbours and bays thereof, and for and upon all goods and merchandizes herein after mentioned, imported or exported to or from the said Isle of Man: that is to say;

THE DUTIES UPON SHIPS.

"For every ship or vessel belonging to any of his Majesty's subjects, which shall arrive or put into any of the harbours in the said island, not being laden, or in ballast only, one penny half-penny per ton.

"For

“ For all such ships and vessels being laden, or having any cargo on board, whether they shall break bulk, or deliver any part of their cargo or not, two-pence per ton.

“ For every ship and vessel which shall be repaired in any of the said harbours, the additional sum of one penny per ton, over and above the rates aforesaid.

“ For every foreign ship and vessel which shall arrive and put into any of the aforesaid harbours, not being laden, or in ballast only, two-pence per ton.

“ For every foreign ship or vessel which shall arrive or put into any of the said harbours, without breaking bulk or delivering any part of their cargoes, three-pence per ton.

“ For all such foreign ships and vessels which shall break bulk and deliver any part of their cargo, the additional sum of two-pence per ton, over and above the rate aforesaid.

“ For all such foreign ships and vessels as shall repair in any of the said harbours, the additional sum of two-pence per ton, over and above the rates aforesaid.

“ For all foreign ships and vessels anchoring in any of the bays of the said island, the sum of two shillings and six-pence for each ship or vessel.

“ It is further enacted, That there be raised and paid for the purposes aforesaid, (over and above all customs, rates, and duties, chargeable on the same commodities respectively by any other act or acts of parliament now in force) the several and respective rates and duties following for goods and merchandizes imported in the said Isle of Man, by virtue of any licence granted, according to an act made in the seventh year of his present Majesty, (intituled, “ *An act for enlarging and regulating the trade and manufactures of the Isle of Man, and for the more easy supply of the inhabitants there with a certain quantity of wheat, barley, oats, meal, and flour;*”) that is to say:

“ For all spirits imported into the said island, two shillings and six-pence per ton.

“ For all tobacco, one shilling and six-pence per hogthead.

“ For all teas, two shillings per hundred weight.

“ For all coffee, one shilling per hundred weight.

“ For

"For all wines, two shillings and six-pence per ton.

"For all foreign goods, (wines, spirits, and salts excepted) ten shillings per centum ad valorem.

"For all other goods imported from Great-Britain or Ireland (licensed goods and salt for the fisheries excepted) above the value of five pounds, the sum of five shillings per centum ad valorem."

As in an act made in the seventh year* of his present Majesty, the respective bounties or sums of money there mentioned were directed to be paid for the boats employed in the herring-fishery upon the coasts of the said island, and to the manufacturers of linen cloth there, by his Majesty's receiver-general in the said Isle of Man, or his deputy, out of the duties of ten shillings payable to his Majesty in the said isle upon every boat employed in the said herring fishery, and out of the money arising to his Majesty from the several bay fisheries of the said island: and as scarcely more than one tenth part of the fishermen of the said island have complied with the terms under which the said bounties were granted; so it is farther enacted, "That from and after the passing of the present act, all the said respective duties shall wholly cease, determine, and be no longer paid to any of the persons in the said act, (save the several bounties or sums of money thereby directed to be paid to the Admiral, and to the Vice-Admiral of the said herring fishery, for each season, and to the water-bailiff of the said island, or his deputy, for their superintendance and inspection thereof;) and that the said duties of ten shillings payable to his Majesty in the said isle upon every boat or other vessel employed in the said herring fishery, and also all the money arising to his Majesty from the several bay fisheries of the said island, after allowance made of the said last-mentioned bounties, and of the usual and necessary charges attending the levying and collecting monies, shall be applied by his Majesty's receiver-general in the Isle of Man, or his deputy, to the repair and support of the said harbours, according to the intent and meaning of this act."

* Cap. xlv. see p. 365.

And for the better collecting and disposing the several sums of money made payable by the present act, and regulating the repairs and support of the said harbours, it is also enacted, " That the persons herein after named for that purpose are hereby appointed commissioners, and authorized from time to time to put this act into execution; that is to say, his Majesty's receiver-general in the Isle of Man, his deputy, the collector, comptroller, and searcher of the port of Douglas, the deputy, water-bailiffs of each of the other ports of Derby Haven, Peel and Ramsay, respectively for the time being, together with four creditable and substantial merchants; that is to say, one for and belonging to each of the four principal ports of the said isle before-mentioned, to be elected by the officers aforesaid, or the major part of them; which said merchants so elected shall also be commissioners for the purposes aforesaid, for and during the term of three years; and on the expiration of the said term, or on the death or resignation of any of them, the rest of the said commissioners shall, upon the first Monday in October in each year, elect another fit merchant or merchants in his or their stead.

" Which said commissioners, or the major part of them, shall have full power and authority to make bye-laws, orders and regulations, to bind all ships or vessels arriving at, or coming into any of the harbours in the said isle; and also for the better regulating ships or vessels, with respect to their lying, mooring, or ballasting in the said harbours; and also for contracting with any workmen for any works necessary for maintaining, enlarging, and improving all or any of the said harbours; or for timber, stones, or materials for those purposes; or for making any additional works, land or sea-marks, that may be judged requisite."

It was also enacted, " That his Majesty's Receiver-General of the Isle of Man, have the power to appoint one person at each of the ports of Douglas, Derby Haven, Peel, and Ramsay, to collect the harbour duties of the said ports, who are to be allowed five pounds per centum out of the said monies so collected."

It was also further enacted, " That it shall be lawful to each of the collectors to go on board any ship or vessel liable to the payment of duties, to demand and receive the same, and

and to take the dimensions of every such ship or vessel, according to the rules of admeasurement settled by an act passed in the sixth year of the reign of Geo. I. to which rules the several duties of tonnage shall be computed and collected: and for the non-payment thereof, and of any sum or sums of money due, or of any of the penalties, for refusal to give leave to such officers to go on board, or to take the dimensions of such ship or vessel, or for any other offences committed against this present act, it shall be lawful for such collector or officer to take and distrain any part of the tackle, apparel, and furniture, belonging to such ship or vessel; and in case the sums of money and duties are not paid at the end of two days, the same to be fairly appraised by two or more persons appointed for that purpose, and so much thereof sold as shall be sufficient to answer all monies due and charges thereon.

“ And it is also enacted, that all sums of money raised and received by the duties, forfeitures, or penalties, other than so much thereof as shall be laid out and allowed for the collecting, managing, or recovering the said duty, shall be applied and disposed of for the repairing, preserving and maintaining the said harbours; and every person appointed or employed to collect and receive any sums of money or duties aforesaid, shall upon oath, within six days after each of the four usual quarterly feasts in the year, deliver an account of, and pay into the hands of his Majesty's Receiver-General or his deputy, all sums of money by him or them collected or received, on the forfeiture of ten pounds for neglect, to be levied by distress and sale of his goods; and there shall be provided and kept at the custom-house of Douglas, by the said commissioners, one or more book or books, in which all monies to be received by virtue of this act, and all payments out of the same, shall be fairly set down and entered.”

And as, at the time the property of the Isle of Man became vested in his Majesty, several sums of money had been borrowed upon bonds given by the supervisors of the sea-ports and harbours therein, for defraying the expences of repairing and mending the same, in pursuance of the powers to them given by the statutes of the said island; and as some part of the said debts so contracted yet remain undischarged; “ It is further enacted, that after it has been certified by the
said

said commissioners, or the major part of them, that the said sea-ports and harbours have been put into sufficient and good repair, it shall be lawful to the said commissioners, with the consent of the commissioners of the treasury, or the high treasurer for the time being, to pay out of the surplus of the duties a sum or sums of money not exceeding one thousand pounds, in discharge of the principal money due upon the bonds given by the said supervisors as aforesaid.

“ And it is likewise enacted, that on the tenth day of October in every year, the said Receiver-General shall draw up, or cause to be drawn up, and shall present to the said commissioners, a full account of all the receipts and disbursements of and for each particular port and harbour in the said island, and also a particular account of the true state and condition of the same respectively; which said account the said commissioners shall sign and transmit to the commissioners of the Treasury, or the High Treasurer for the time being; and the Receiver-General, for his trouble and expence in the execution of this act, and for providing a person to inspect and superintend the said ports and harbours, may charge in his accounts any sum not exceeding thirty pounds in any one year.

“ And it is further enacted, that the aforesaid commissioners, the said Receiver-General, and all other officers employed by virtue of this act, shall respectively take an oath, previous to their intermeddling with any such office or employment, for the due and faithful execution and discharge thereof, before any one or more of the deemsters or civil magistrates of the said island.

“ And it is further enacted, That all sums of money which shall be paid, incurred, or recovered, in pursuance of this act, shall be deemed to be sterling money of Great-Britain.

“ And it is further enacted, that all actions, suits, or informations, brought or commenced for the recovery of any forfeitures and penalties, or for any other matter or thing relating to the execution of this act, shall be brought, prosecuted, and determined, in the court of his Majesty's Water-Bailiff of the said island; and in case either of the parties conceive themselves to be aggrieved, it shall be lawful for such person to appeal in the usual manner to the court of Chancery of the said island.”

It being necessary that some farther encouragement should be given to the inhabitants of the Isle of Man to engage them to carry on the herring fishery on their coasts, an act of parliament was passed in the twelfth year of George III.* by which act it is enacted, "That from and after the 24th of June 1772, it shall be lawful to import and bring into any port of Great-Britain any sort of herrings caught upon the coast of the Isle of Man, and cured there, upon payment of the duties herein after mentioned; that is to say, for every barrel of white herrings, containing thirty-two gallons, three shillings and four-pence; and for every thousand of red herrings one shilling and eight-pence; and after these rates for any greater or less quantities of such herrings respectively; such duties to be raised, recovered and applied, as directed by former acts of parliament now in force respecting the duties upon fish imported into England from Scotland; and the herrings so imported from the Isle of Man shall be liable to the same regulations as herrings brought from Scotland, except in cases where any alteration is made by this act.

"Provided always, that the master or other person having the charge of such ship shall bring with him a certificate from the governor, lieutenant-governor, or chief magistrates for the time being, that oath has been made before him or them, that the same were *bona fide* taken on the coast of the Isle of Man, and cured there; which certificate shall be attested by the officer of the customs, and shall express the number of barrels, and quantity of such herrings respectively, and the marks of the package expressed in the bills of lading, with the names and places of abode of such persons as shall have made the oath, and where and when such herrings shall be consigned in Great-Britain; and the master or person taking charge of the ship shall make oath before the collector or principal officer of the salt duties at the place of importation in Great-Britain, that the said herrings are the same that were taken on board by virtue of the said certificates; on failure in any of these requisites, the herrings shall be liable to the same duties and penalties as if this act had not been made."

* Cap. 58.

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And

And it is further enacted, " That it shall be lawful to any of his Majesty's subjects inhabiting in the Isle of Man to export from thence, and import into any of the British colonies or plantations in America, herrings caught and cured by them, in the same manner as victuals from Ireland may be imported into the said colonies or plantations."

And it is further enacted, " That it shall be lawful for any fisherman inhabiting the Isle of Man to load there, on board any vessel employed in the fishery on the coasts of the said island, any quantity of salt which shall be sufficient and necessary for curing the cargo of herrings taken by such vessel, bond being first given to his Majesty, with one sufficient surety, in the penalty of 50*l.* for every ton of salt which shall be so taken on board, with condition that the same shall be used only in the curing of such herrings, and shall not be landed in any part of Great-Britain, and put on board any other ship; and on return of such vessel into port, the master and one of the crew employed on board during the whole voyage shall make oath before the collector or other principal officer of his Majesty's revenue, that the salt so laden in such vessel (excepting such part as may remain unused on board) has been really and truly expended in curing the herrings caught and taken by them, which bond shall continue in force for one year from and after the completion of the voyage."

END OF THE FIRST VOLUME.

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